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DEATH

Conſider'd as a

DOOR

TO A

Life of Glory.

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PENN'D

For the COMFORT of Serious

MOURNERS.

AND

Occaſion'd by the *Funerals* of ſeveral *Friends*;
Particularly of one who Dy'd at *Eaſter*:

AND OF

The *Author*'s own Funeral in *Anteceſſum*.

LONDON,

Printed for the *Author*'s private uſe.

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Intended

DEATH consider'd as a DOOR TO A Life of Glory.

The INTRODUCTION.

§. 1. LOoking out for a fit ſubject of Meditation at a Funeral, I ſaw it had been the great Wiſdom of the Eſtabliſhed Church of *England*, (than which I knew nothing Wiſer, and whoſe Appointments I ever thought it my greateſt Wiſdom to obſerve,) that the ſame Portions of holy Scripture, which tend to Eſtabliſh us in the Belief of our *Lord*'s Bodily *Reſurrection*, and of our *Own*, ſhould ſtill be Read at the Solemnity of *All Chriſtian Burials*. Beſides, I ſtill found the *beſt* and *greateſt* Comfort I could adminiſter either to Others or to my ſelf, at the Funerals of the Beſt and the Greateſt Friends, aroſe from this Conſideration, (being ſufficiently improved

and dwelt upon,)That *Jeſus Chriſt being Riſen would Raiſe Us alſo from the Dead.* A Subject equally in Seaſon both at a Funeral and a Feaſt; at a Solemn Time of Mourning, and holy Mirth. Very ſuitable to a Funeral at any ſeaſon of the Year,but *more* ſuitable than at any, to One at *Eaſter*; becauſe the Bleſſedneſs,and Goodneſs,and Deſirableneſs of Death, *to ſuch as die in the Lord unto whom they liv'd*, does not only conſiſt in This, *That they Reſt from their Labours* (it is not only Good as the End of Evil,) but in This moſt eſpecially,That their Death is but the Door to a Life of Glory, and that the laſt Day of their Lives is but the Firſt of their Immortality. So that the Benefit of their Death lies chiefly wrapt up in a Reſurrection. This is the Ground and Foundation of every Pious Man's Comfort in All his Sufferings. And as ſuch 'twas recommended by *Paul the Aged* to his *Son Timothy*, as an Amulet or Preſervative to be ſtill carried about him, and apply'd by True Faith upon All Occaſions. *Remember that Jeſus Chriſt was raiſed from the Dead.* (2 Tim. 2. 8.) *For if we be Dead with him,we ſhall alſo live with him,* (v. 11.) *if we ſuffer, we ſhall reign,* (v. 12.) The ſame Receipt or Prophylactick he carefully preſcribes to the *Theſſalonians.* For having ſet

— forth

forth the Method of our Lord's ſecond Coming to judge the World, *Deſcending from Heaven with a ſhout, with the voice of the Archangel, and with the Trump of God, when the Dead in Chriſt ſhall Riſe firſt, and the Faithful yet living ſhall be caught up with them in the Clouds, to meet the Lord in the Air, and ſo ſhall be ever with the Lord*; he concludes with a *Wherefore, Comfort one another with theſe words.* St. *Peter* alſo in his Epiſtle to the New Chriſtians of the Diſperſion, begins with Thankſgiving to God Almighty for having *begotten* us into a *lively* and a never-dying *Hope, by and through the Reſurrection of Jeſus Chriſt from the Dead:* which there he lays as the Foundation of all their *Unſpeakable and Glorious Joy*, amidſt the various Tribulations, (*v.6.*) which as Followers of Chriſt they were ſure to ſuffer. And what was *The Saving of their Souls* he ſet before them for their Incouragement, But *the Reward of their Faith* in the Reſurrection? *v.5.* So *Tertullian*'s pious Deſcant upon St. *Paul*'s Chriſtian Caveat *concerning Them which are aſleep*, that *we ſorrow not as others who have no hope*, is built upon the ſole Ground of a *Reſurrection*; and is as rational, as 'tis ingenious. *Cur enim doleas, ſi periiſſe non credis? cur impatienter feras ſubductum, quem credis Reverſurum?*

1 Theſſ. 4. 16, 17.

v. 18.

1 Pet. 1. 3.

v. 8.

Tertull. de Patien. c. 9.

rum? Profectio eſt, quam credis mortem, &c. "Why "ſhould any man grieve at a Friend's Depar- "ture, whom he believes not to have periſhed, "but to have been *tranſlated* only, or for a "certain time *withdrawn?* What we common- "ly call *Death*, is nothing more than a Re- "moval from Place to Place: and why ſhould "any one repine at a Friend's *going Before* to "a ſtate of Bliſs, whom he heartily prays, and "hopes, and expects to *Follow?* we *contumeli-* "*ouſly* uſe our Saviour, when we deplore their "Condition whom he hath called unto him- "ſelf; or when we envy Their ſtate of Life, "which is vaſtly happier than our *own. Cupio* "*diſſolvi*, and *God's will be done*, is, or ſhould "be, *every True Chriſtian's Vote:* and why ſhould "any man grieve, that his Prayers are Heard?

§. 2. From which Deſcant of *Tertullian*, in full accordance with St. *Paul*, It remains that a good Chriſtian, *who lives by Faith*, is to enjoy in his own mind as full Acquieſcence and Serenity, as that of *Seneca*'s Wiſe man is ſuppos'd to be; which he compares, not unfitly, to the ſtate of the World above the Moon; never obnoxious to the leaſt *ſhadow* of *Cloud* or *Tempeſt*. And therefore at the Exequies of ſuch as *ſleep in Chriſt Jeſus*, (be they the Dear-

Talis eſt Sapientis animus, qualis Mundi ſtatus ſupra lunam. Semper illic Serenum eſt. Sen. Ep. 59.

eſt

eſt and Beſt of Friends,) Nothing can be more in Seaſon, than That exhortative of St. *Paul* to the *Theſſalonians*, (in his 1 *Epiſtle* and 5. *Chapter*) *Rejoyce evermore*, *And in every thing give Thanks*. *Rejoyce evermore* (v.16.) as well in *Affliction*, as in *Proſperity*; *And in every thing give Thanks*, (v.18.) not only in the *Beſt*, but the *Worſt* Condition. *Hard ſayings* at the firſt Hearing; But ſuch as other Scriptures have ſoftned to us. *Rejoyce evermore*; that is confirmed by our *Saviour*, Matt. 5. 12. *And in every thing give Thanks*; That is ſeconded by St. *Peter*, 1 *Pet.* 4. 13, 14, 16.

§. 3. This *Flower of Paradiſe* (pretended to by the old *Stoicks*, as a thing growing in their *own* Garden, though no where obtainable out of Chriſt's,) can never flouriſh or be well *Rooted*, unleſs it be in the *Love*, and the *Faith* of Chriſt: *in Love without Diſſimulation, and Faith unfeigned.* Such a Faith as is *the Evidence of things not ſeen*; and *the Subſtance of things hoped for*: *and the Victory which overcometh the World*; that is, the World of Temptations, or the Temptations of the World; the Enmity, and Friendſhip; the Pains, and Pleaſures; the frowns, and favours; the frights, and flatteries; the Croſſes, and Injoyments; the Pomps, and Vanities of the World. For that

that a *True Chriſtian Faith* is ſtill *Victorious* over All Theſe, is proved already by *One Induction* in the Eleventh Chapter to the *Hebrews*; and may be proved by *another*, to wit, a Vaſtly Great Number of *Saints*, and *Confeſſors*, and *Martyrs*, whom the Annals of the World, and eſpecially of the Church, do oblige us with. And as there's no Sounder Arguing than *Ab Actu ad Potentiam*; ſo is there no readier way (as far at leaſt as I can judge) whereby to *fortifie* our *Belief* of the two laſt Articles in the Creed, *The Reſurrection of the Body*, and *the Life Everlaſting*, (the Reviviſcence of our fleſh, and Immortality of our Spirits,) than by contemplating the Importance of our Apoſtle's Aſſertion to the *Corinthians*,

1 Cor. 15. 20. *Chriſt is riſen from the Dead, and become the Firſt-fruits of them that ſlept.*

CHAP. I.

§. 4. THE *latter end* of this Text may very well be made the Subject of a fit Preface to the *beginning*. For *Death* it ſeems is but a *Sleep*, ſince *Chriſt* is *riſen from the Dead*. God the Son has chang'd its *Nature*; and God the Holy Ghoſt has chang'd its *Name* too. Though

Though it continues its wonted *Tyranny*, as to *all other* Creatures; yet as to *Us*, it is *Reform'd*. There having been put upon it by *Grace* a much more *gentle* diſpoſition, than by *Nature* it ever had. For *Us* to *dye*, and to be *buried*, is but to *lay* our ſelves *down*, and to *take our reſt*. *Even ſo ſaith the Spirit of them that dye in the Lord*, not that they *periſh*, but that they *Reſt from their Labours*. The great *Reformer* of Death is *Chriſt*; (*The* immaculate *Lamb ſlain from the Foundations of the World*;) whoſe Conqueſt over it was the *Epocha*, from whence it's Reformation did take its *Date*. Our bleſſed Saviour ſaid of *Lazarus* (by a kind of Prolepſis) though he lay buried till he *ſtunk*, (even no leſs than *four days*,) *our Friend Lazarus ſleepeth*; *but I go to awaken him out of ſleep*; which when the Diſciples miſunderſtood, thinking he had ſpoken of a natural ſleep only, and thereupon anſwer'd, *if he ſleep he ſhall do well*, (v.12.) Jeſus ſaid unto them plainly, *Lazarus is Dead*. (v.14.) Yet when *Jairus his Daughter* lay *as dead* as this *Lazarus*, our Saviour ſaid unto the *Mourners*, as they were *weeping* and *bewailing* her, μὴ κλαίετε, *weep not: ſhe is not dead, but ſleepeth*. Now how can we ſalve our Saviour's words from implying a *Contradiction*, unleſs it be from this pertinent and moſt plea-

Rev. 14. 13.

Joh. 11. 11.

Luke 8. 52.

ſant Conſideration, that he intended to ſhew the *difference* between the Diſſolutions of *men*, and *Brutes*? In reſpect of the former, *Death* and *Sleep* are ἰσοδύνατα, two expreſſions for the ſame thing; and are accordingly made uſe of in many paſſages of Scripture; in particular by our Apoſtle, no leſs than four times in This one Chapter. Of thoſe five hundred *Brethren at once*, who ſaw Chriſt riſen, the *greater part* were alive, *but ſome* (ſaith he) are *faln aſleep*. (v. 7.) ſo He ſaith of Saints and Martyrs; not that they are *periſhed*, but *only faln aſleep in Chriſt*. (v. 18.) *Behold*, (ſays he again) *I ſhew you a Myſtery; we ſhall not all ſleep, but ſhall all be changed*. And in my Text, *Chriſt the firſt-fruits of them that ſlept*. All which we owe to the firſt part of it, *Chriſt is riſen from the Dead*.

§. 5. For if *Chriſt had not riſen*, Death had been a meer *Deſtruction*, and not a *Sleep*: A perpetual *Baniſhment* from the Territories of *Nature*; not a *Door* (as *now* 'tis) to a *Life* of *Glory*. The *Form* and Matter of every man had been eternally *divorc'd*; never to injoy a ſecond meeting. And when our deareſt friends dye, we might have reaſon to be *ſorry as men without hope*. Funeral Sermons would be *Dirges*, and *Diſmal things*, very fit to be preached, not

not in Sable only, but Sackcloth; if our deareſt friends departed were wholly ſhut out of the World. And yet ſo they muſt have been, if *Chriſt himſelf had not riſen.*

§.6. But *now* (God be thanked) the Caſe is quite alter'd. For *Chriſt is riſen from the Dead:* and not only ſo, but he is riſen the *firſt-fruits* too; a word of intimate relation to all the *dead ſheafs* of the *general Harveſt.* And being *ſo* riſen, He hath *trodden* down Death, that we might alſo *trample* on it. Which tho' a *long* ſleep indeed, yet 'tis not *endleſs.* For in caſe *nothing elſe* will awaken us out of it, *the laſt Trump* will. So ſays our Apoſtle towards the end of this Chapter, *we ſhall be changed in a moment, in the twinkling of an Eye at the laſt Trump, when the Trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.* Changed with a Witneſs, and the moſt to be imagin'd to our Advantage. For what is now ſown in *weakneſs,* ſhall be raiſed again in *Power.* What is ſown in *Corruption,* ſhall be raiſed in *Incorruption.* What is ſown in *diſhonour,* ſhall be raiſed again in *Glory.* Or to expreſs it in other words of our Apoſtle to the *Philippians,* Chriſt ſhall *change our vile Body, that it may be like unto his Glorious Body.* So true it is what is ſaid by a kind of Proverb, That as *Sleep* is

v. 51, 52.

v. 42, 43.

Phil. p. 3 20, 21.

nothing better, than *the Elder Brother of Death*; ſo *Death it ſelf* is nothing worſe, than the *younger Brother of Sleep*. For *Chriſt* is riſen from the *Dead*, and become the firſt-fruits of them that *ſlept*.

§.7. This Text I may ſay is the *Double Hinge*, whereupon the *whole Chapter* does ſeem to *turn*. For it does not only aſſert our bleſſed *Saviour*'s Reſurrection, but aſſerts it as an *Argument* for the inforcement of *our own*. And the whole *Door of Hope* opened to us by a *Redeemer*, does ſeem to hang more eſpecially on *theſe two Hinges*; *that Chriſt is Riſen*, and (by a Conſequence unavoidable) *that we muſt Riſe*. I ſay we *muſt*, on a *ſuppoſal* that *Chriſt* is Riſen. Becauſe there is *ſuch* an *eſſential Tye*, between the *Head* and the *Members* of the very ſame *Body*, between the *Root* and the *Branches* of the very ſame *Tree*, between the *Former* and *Later Fruits* of the very ſame *Harveſt*; that the *Firſt*, being granted, infers the *Second*. A thing the fitter to be made out in every popular Congregation, not upon *Eaſter* Sunday only, but *every* Sunday in the *year*, (if occaſion ſerves) becauſe amongſt *all* the principal Doctrines of our Religion, or the *Twelve* important Articles of our Creed, there is not certainly any *One*, either *believ'd* with more *difficulty*, or *doubted* of

of with more *Danger*, than that we ſhall *riſe* out of our *Graves, and ſee God in our Fleſh, not with other, but with theſe ſame Eyes.* *Job* 19. 25, 26, 27.

§.8. Firſt 'tis ſo *difficult* to *believe* it for Fleſh and Blood, that it was one of the *laſt* myſteries(or rather the very laſt of All)which found Admittance with the *Apoſtles*; though there were greater means us'd, and more pains taken, to teach them *this* leſſon, than *any other.* And when the learnedſt of the Greeks were firſt converted to Chriſtianity, which they received *by degrees*,(as little Children do learning,) by *line upon line, precept upon precept, here a little and there a little*, firſt one part,and then another; Though they believ'd (whilſt they were *Heathens*) the *Immortality* of the *Soul*,yet they would ſooner admit of any thing, than the *reviving* of a *Dead Body.* This was ſtill the *laſt Article* in each particular Man's *Creed*; and was one of the very *laſt* the Fathers put into the *Nicene:* It having been ★ added by *Gregory Nyſſen* at the Appointment and Direction of the *Second Council* of *Conſtantinople.* But when I ſay *the laſt Article* in the *Neophyte*'s Creed, I mean 'twas That they believ'd *the lateſt*; or That to which they ſurrendred their *laſt Aſſent.* In ſo much that *Syneſius* was made a Biſhop in the Greek Church,(for the greatneſs

★ *Niceph. Calliſtus Eccl. Hiſt. l.* 12. *c* 13. & *Platina ad an.* 381.

neſs of his Learning, and the goodneſs of his life,) before he could abſolutely believe, that humane *Bodies*, as well as Souls, ſhall (by a general Reſurrection) be made *Immortal*. For conſidering how many Bodies have been burnt down to *Aſhes*, which Aſhes have been diſperſed by all the Two and Thirty *Winds*; how many Bodies have been *drown'd*, and made a Feaſt for the *Fiſhes*, which Fiſhes have made a Feaſt for the uſe of *Men*; how many Bodies have been moulder'd into the *Element* of the *Earth*, which Earth becomes fruitful for *Sheep and Oxen*, which again are for the ſuſtenance and food of *Men*; how many Bodies have been *mangl'd* for the Inſtruction of the *Phyſician*, who makes a Skeleton of the *Bones*, a piece of leather of the *skin*, a drinking Cup of the skull, a Perriwig of the *Hair*, Mummy of the *Muſcles*, and ſeveral Med'cines of that *Mummy*, all which are for the ſervice and uſe of Men too; Laſtly, conſidering how many *men* are devour'd by *Canibals*; how many *Children* by their *Parents*; and *Parents* by their *Children*; (as in the Famin at *Jeruſalem* beſieg'd by *Titus*;) and the Body of *Mauſolus* by the Wife of his Boſom *Artemiſia*, (who in the exceſſes of her Affection Drank up the *Aſhes* of her Husband inſtead of *Spice*,) ſo as the Bodies of *ſome* have been

the

the Sepulchres of *others*; I ſay, conſidering Theſe things, Men were *difficult* in believing the *Reſurrection of the Body*, and objected ſuch things as theſe, againſt the *Goſpel* and the *Creed* of the *primitive Chriſtians*. *Pliny* himſelf was ſuch a Fool, (however learned in other points, and notwithſtanding He had written *De his qui Elati* * *revixerunt*,) as to deny that God Himſelf can ‖ *revive a dead man*, or crown a *Mortal with Immortality*. The *Epicuræans* and the *Stoicks* deſpis'd St. *Paul* for his Doctrine, as *New*, and *ſtrange*. *Hymeneus* and *Philetus* would needs have had the Reſurrection *already paſt*. The *Seleuciani* or *Hermiani* contended as much to have it *Preſent*; and that in the daily *Procreation* of men and women; whereby the *Parents* were ſaid by Them, to *live again* in their *Poſterity*. This was all the Reſurrection Thoſe Hereticks would allow. Nor was it only deny'd in groſs by the *Sadducees* and *Herodians*, by *Simon Magus*, and the *Manichees* (as it is at this day by the *Diſciples* of the *Leviathan*,) But the very *firſt* tidings which were brought of *Chriſt*'s *Riſing*, by *Mary Magdalen*, and *Joanna*, and *Mary the Mother of James*, did ſeem to Chriſt's own *Apoſtles* as *idle Tales*; *and they believed them not*; tho' immediately after they believ'd their own *Senſes*, their * *Eyes*, their *Ears*, and their *Fingers*

* *Plin. Nat. Hiſt. l. 1. c 52. l 2. c. 7.*

Act. 17. 18, 19, 20.

2 Tim. 2. 18.

Auguſtin. Hæreſ. 59.

Luk. 24. 10, 11.

* Act. 4. 20.

ends

ends too. Even *Cleophas* and his *Companion* (St. *Luke himſelf* in probability,) even whilſt *Chriſt* was *talking* to them, were *ſlow of heart to believe* him riſen. *Feſtus* thought that St. *Paul* was *beſide himſelf*, and that *over-much learning had made him mad*, (how patient ſoever he had been of the *precedent* part of his ſpeech,) as ſoon as he ſpake of *Chriſt's ariſing from the Dead*. And laſtly ſome of Thoſe *Corinthians* whom our Apoſtle writes to, tho' in all *other* points they had eſpouſed the Faith of Chriſt, and had been admitted into the Church by the Sacramental Laver of their Regeneration, did yet profeſſedly *disbelieve the Reſurrection of the Dead*. (v. 12.) Theſe were the men, who gave *occaſion* to our Apoſtles whole Diſcourſe of a Reſurrection; and ſo we may thank their *Incredulity*, for this additional aſſiſtance of our *Belief*; by all the Arguments and Reaſons which our Apoſtle ſtrictly preſſeth all Chriſtians with.

Verſ 25.

Acts 26. 23, 24.

§. 9. Secondly, as it is *Difficult* to *believe* the Reſurrection I now contend for; ſo *not to believe it*, is juſt as *Dangerous*. For it leads us to a ſuſpicion, that *Chriſt himſelf is not Riſen*; and that the Scriptures themſelves are *falſe*, which do ſo frequently *affirm* it. It makes us *obſtinate* in our *Sorrow* for the *Death* of dear *Friends*;

and

and either too *fearful* or too fearleſs of *our own.* It emaſculates and enervates our care of *Vertue*; and makes us *abandon* our ſelves to *Vice.* For what Man living would *caſt* his *Wheat* into the *ground*, if he did not *believe* its Reſurrection, and withal its Improvement in time of Harveſt? There is nothing more vexing, than *Labour in vain.* Would the *Merchant* adventure *all* his *ſtock* upon the *Ocean*, did he not *hope* by that means to *advance* his *Wealth?* or would the very hard *Student out-watch* his Candle, and *prevent* the early *Sun* with his *Lucubrations*, if he did not well *hope* to increaſe his *knowledge?* and to be *paid* for That knowledge, either in the *preſent*, or *future* World? Would the Souldier *court* hardſhips, or *covet* dangers the moſt affrighting, and ſo as to *fight away* Both his *Hands* on the ſtage of Honour, if he were not *led on* by a *Great Commander?* I mean the *General* Commander of humane Actions and Exploits, a ſtrong and ſteady *Expectation* of ſome proportionable *Reward?* No, 'tis a Maxim in Philoſophy which never fails, or grows falſe; *Omne agit propter finem.* Every *Motion* implies a *Center*, and every *Action* muſt have its *End.* Even they who moſt *ſtudy* to ſquander away their precious Time, to *loſe* the hours they ſhould *employ* and *negotiate*

with, have ſomething or other in *Deſign*, which makes them moſt *induſtriouſly* and *elaborately* Idle; it makes them *earneſt* and *diligent* in doing *Nothing*. *Expectation of Advantage*, in one kind or other, is univerſally the *whetſtone* which ſets an *edge* on *all Appetites*, and makes them *keen* after *Action*, both Good, and Evil. Did ever any Man ſpread a Net, *without* a purpoſe to catch *ſome* Prey? or *with* a ſet purpoſe of catching *none*? *Who goeth a warfare at his own*
1 Cor. 9. 7. *Coſt*, ſays our Apoſtle? *Who planteth a Vineyard, and eateth not* (if he can) *of the fruit it yields him*? *Does God* indeed *take Care for Oxen, in his*
Verſ. 9. *forbidding them to be muzzl'd whilſt they are treading out the Corn*? or is it regiſtred in Scripture *for our ſakes only*? *No doubt for our ſakes*
10. *this thing is written, that he who plougheth ſhould plough in Hope, and he who thraſheth in hope ſhould be partaker of his Hope*. If we did not live in *Hope* of a Redemption from the Dead, from the Land of Forgetfulneſs, the dark Retirements of the Grave; and did not ſtand in ſome *Awe* of a *Day of Judgment*; We ſhould *run* upon Damnation, (as many do,) without the leaſt Touch of *Regret*, or *Scruple*; yea with *greedineſs*, and *delight*, becauſe with *carnal Security*. We ſhould not macerate our ſelves with *Mortification* and *Self-denial*. We ſhould not beat

beat down our Bodies, and keep them under. We ſhould not *crucifie our fleſh, with the Affections and Luſts*, as St. *Paul* injoyns. But rather *crown our ſelves with Roſe-buds*; *and drink Wine in Bowles*; *and ſtretch our ſelves upon beds of Ivory*; *and oppreſs the Poor man for being righteous*; and poiſon the Husband, to find acceſs unto the Wife; laugh at *Conſcience*, and *Sin*, as nothing elſe but a couple of *Eccleſiaſtical Words*; and *call our ſtrength the Law of Juſtice*. In a word, we ſhould ſay with the incredulous *Corinthians*, v.32. (if we *deny'd* the *Reſurrection*, as ſome of them it ſeems did, v. 12.) *Let us eat and drink, for to morrow we dye.* Wiſd. 2. 7,8, 10, 11, 12.

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§.10. Now in ſuch Times as Theſe, wherein the *Sadducees* and *Herodians* do walk about in new Names, how can we better beſtow our Thoughts at *any* ſeaſon of the year, but more eſpecially at *This*, than on an Article of our Religion, which is ſo eminently proper as well for *Comfort*, as for *Inſtruction*? and which as 'tis *difficult* to *believe*, ſo 'tis as *dangerous* to *doubt of*. Our Apoſtle in This Chapter does lay in Proviſions againſt them *Both*. Whilſt he indeavours by many Arguments to make the Difficulty *Null*; and in the doing of that, to *prevent* the Danger. For the removing of the *Difficulty*, He firſt of all proves that *Chriſt is*

Riſen, and Thence he argues that *we muſt Riſe*. The preſent Text I am upon is fitly reſolv'd into an *Enthymeme*, in order to it. That *Chriſt is riſen from the Dead*, is the *Antecedent*; and his being the *firſt-fruits of them that ſlept*, contains within it This *Sequel*, *that we muſt Riſe*. For 'tis plain, the *Firſt-fruits* is a word of *Relation* to all the *Sheafs* of the *Harveſt*; and does evidently allude *unto the Sheaf of Firſt-fruits* in the Law of *Moſes*, which was to be *brought* unto the *Prieſt*, as ſoon as *Harveſt* was *begun*, that in behalf of the People who were to *reap*, He might *wave it before the Lord upon the morrow after the Sabbath*. Upon which very *day* of their *waving the Sheaf*, *an He-lamb without blemiſh was to be offer'd unto the Lord*. This ſignificant Inſtitution of *God* by *Moſes* (Levit. 23. 10, 11, 12.) was clearly alluded to by *Abigail* in that excellent Addreſs ſhe made to *David*; wherein ſhe told him *that his Soul ſhould be bound in the Bundle of Life before the Lord*, 1 *Sam.* 25. 29. And what elſe could be the *end*, or *final Cauſe* of this *Ceremony*, which God was pleas'd to have perform'd by *all* that would enter into *Canaan*, but that the *Harveſt* might be *all ſanctified* in the particular *Sanctification* of that *one ſheaf*?

§. 11. And (that out of this *Legal* or *Levitical Sheaf* we may *thraſh out* ſome Chriſtian *Evan-*

Evangelical Wheat,) we muſt know that All This was but a *ſhadow of Things to come*; and *This day is that Scripture fulfilled in our Ears.* For *Yeſterday* was the *Sabbath*, which *This Day* advanced from *Laſt* to *Firſt*, and from *Bodily* to *Ghoſtly.* That was a weekly *Commemoration* of the *Creation* of the World; This of the *Redemption*, or *Re-Creation*, and in particular of our Saviour's *Reſurrection from the Dead.* Every *Sunday* in the Year is *Commemorative* of *This*, and therefore call'd *the Lord's Day*, but not the *Sabbath*; (unleſs by a few well-meaning people, for want of Knowledge, or Conſideration;) For *Eaſter-Day* (by way *of Eminence,*) *is the Morrow after the Sabbath*, (*Levit.* 23.) and *The He-Lamb without Blemiſh is Jeſus Chriſt.* He is the *Offering*, and the *Prieſt*, and the *Sheaf of Firſt-fruits.* And ſo intimate is the relation between *the Sheaf of Firſt-fruits*, and all the reſt of the *Crop* or *Harveſt*, that our Apoſtle thinks fit to *argue* both backwards and forwards, in the negative and the affirmative, from the *one* unto the *other.* Firſt on the *one* ſide in the Negative; *If there is no Reſurrection of the Dead, Then is Chriſt not riſen.* (v. 13.) And again, *If the Dead riſe not, Then is not Chriſt raiſed.* (v. 16.) Next on the *other* ſide in the affirmative; *if the firſt-fruit is holy,*

the

the Lump is alſo holy: and if the *Root*, then the *Branches.* (*Rom.* 11. 16.) Whereof the meaning muſt needs be this; that Chriſt is riſen from the Dead, not as a *private* and *ſeparate* perſon, only for *himſelf*, and his own *ſingle Intereſt*; but he is riſen the *Firſt-fruits* of the *general Harveſt*; *that as by Man came Death, ſo by Man might alſo come the Reſurrection of the Dead:* (v. 21.) *that as in Adam All dyed, ſo All in Chriſt might be made alive.* (v. 22.) 'Tis therefore added by our Apoſtle, *He is become the Firſt-fruits* [τῶν κεκοιμημένων] *of them that ſlept.* Whereby He gives us to underſtand, that as the *Death* of our Lord has *deſtroy'd* Death, ſo his *Riſing from the Dead* has given us All a Capability to *triumph over* it: the Grave is now but our *Dormitory*, which had been otherwiſe our *Bed of Death*; or *Beth Abaddon, the Houſe of the Deſtroyer.* Κοιμητήριον in Greek, *Cœmeterium* in Latin, *Cemetiere* in French, and *Cimitiero* in Italian, do each of them literally import, not ſo much *a Church-yard*, as a *Place to Sleep in:* our Bodies, lying in the Grave, do not *periſh*, but *lye Dormant*, like *Trees* in *Winter*; and like *Trees* do *take Root* too. The Place which is *conſecrated* for Burials (we may ſay) is God's *Nurſery*; wherein our *Bodies* are conſerved for His *Plantation.* For what is our *Riſing* from the *Dead*, but

but our being *Tranſplanted* from thence to *Paradiſe?* to flouriſh as *Trees* of *Immortality* about the *River of Life?* (Rev. 22. 1, 3.) The *Grains* of *Corn* which a man *ſoweth cannot poſſibly be quickned, except they dye:* Their *Death* is evidently their *Privilege*; and a neceſſary *ſtep* to their *Improvement.* What are the *Furrowes* but the *Sepulchres,* wherein the Grains do lye *buried?* Nor can any Trees *live,* unleſs their *Roots* have their *Interment.* And thus it is with *us* too, who are as *Trees* with the *Root upwards.* We cannot *riſe from the Dead,* unleſs we *dye:* Unleſs our *Heads* are *under Ground,* we cannot *ſhoot upwards* to *life eternal*; for which our *Death* and *Diſſolution* are unavoidable *Qualifications:* So that we cannot but conſeſs, if we contemplate our *Reſurrection,* that whilſt we are lying in our *Graves,* (as I ſaid a little before) we do but *ſleep* like *Trees* in *Winter,* when their *Sap* goes to the *Root,* where it lies *dormant* till the *Spring*; which yet, as ſoon as the Spring begins, do ſtraight *awake,* and *look up,* as it were *opening* their *Bloſſoms,* inſtead of *Eyes.* Fitly therefore is it ſaid by our Apoſtle in this Text, and as fitly is it conſider'd on this Occaſion, (this Anniverſary Feaſt of our Saviour's *Riſing,*) *Chriſt is Riſen from the Dead, and become the Firſt-fruits* [τῶν κεκοιμημένων] *of them that ſlept.* Joh. 12. 23.

§. 12. But

§. 12. But in as much as *Our* State depends on *Chriſt*'s,ſo as if *Chriſt* is *indeed* riſen, *we* are ſure that we *ſhall*; and if Chriſt is *not* riſen, we are ſure we ſhall *not*; and that the *Sequel* is nothing worth, without the *Truth* of the *Antecedent*; let us firſt of all attend to the *Proof* of *That*.

That *Chriſt is riſen from the Dead*, (the firſt part of the *Enthymeme*,) St. *Paul* evinceth in but one Chapter, from Five ſeveral *Topicks*,or
1. Heads of Arguing. Firſt from the Verdict of
* *Conſer* Luk.24.27. Act.3.24.& C.28. v.23. Act.26.22,23. Act. 2. 32.
2. * the *Scriptures*; (v.3,& 4.) Next from the Teſtimony and knowledge of the whole ‖ College of the Apoſtles, who *ſaw* him after he was riſen; (v. 5.) and *more* than *ſaw* him, for they *converſed* with him at large; ſome by *Diſcourſing*, ſome by *eating* and *drinking* with him,one by *feeling and thruſting his fingers* into his *Sides*,to whom in particular is aſcribed the *Eleventh Article* of the *Creed*, as fitter for
‖ Act. 10. 39,40,41. Act. 1. 3.
3. *His* Interpoſition, than any *other's*. Thirdly, 'tis argued by St.*Paul* from the Suffrages and Experiences of above 500 Eye-witneſſes at
4. once; (v.6.) Fourthly from the *Credit* he ought
5. to give to his *own Eyes*; (v. 8.) Fifthly from the *Abſurdities*, which needs muſt follow the Suppoſition of *Chriſt's not riſing*: which Abſurdities he ſhews us are *groſs*, and *many*. For *if Chriſt*

Chriſt is not riſen, Then *our Preaching is in vain, and as vain is your Faith.* (v.14.) Yea upon this profane hypotheſis, *That Chriſt is not riſen,* we who are Preachers *of the Goſpel, are* (if not Forgers, yet) *Falſe-witneſſes of God.* (v.15.) *and ye are yet in your Sins.* (v. 17.) And all the Men we call *Martyrs have loſt their Sufferings.* (v.18.) It had been much better for them to have *ſlept in whole skins,* than to be *torn with wild Beaſts,* and *broken upon Wheels, and broyled on Grid-irons, and brayed in Mortars, and ſawn* aſunder with *rugged Swords,* and tormented with an ἐκδερισμὸν, a being flea'd alive from head to foot, and all in hopes of injoying by ſo much *a better Reſurrection.* And therefore on a ſuppoſal (a blaſphemous ſuppoſal) that Chriſt is *not* riſen, the moſt ſincere-hearted *Chriſtians,* who have the moſt *hope* in *Chriſt,* and have the moſt *reaſon* for it, and *chooſe* to be *perſecuted in This,* becauſe they look for a *Reward* in *another* World, are the verieſt fools, and madmen, and in the miſerableſt Condition of all Mankind. (*v.* 19.) But becauſe, whilſt we are *Chriſtians,* we cannot admit of *ſuch Abſurdities,* as would deſtroy the very *Foundations* of *Chriſtianity it ſelf,* we cannot chooſe but conclude, that *Chriſt is Riſen.*

§. 13. Thus we have St. *Paul's Topicks,* from

which he proves his *Antecedent*. But tho' to *us*, who are *Chriſtians*, Theſe are cogent, and irreſiſtible; yet they are not ſo to *Others*, who take St. *Paul* for a *Deceiver*; or at leaſt to have been *deceiv'd*; and think no better of *our* Religion, than *we* do of *Theirs*. Profeſſed Enemies muſt be won by *other* ways of Conviction, and more *compulſive* of their *Aſſent*: Whether *Jews*, or *Gentiles*; and whether thoſe *Gentiles* are *Greeks*, or *Romans*. Againſt the *Jews* we are to argue the certain *Truth* of *Chriſt's Riſing*, from that which they *acknowledge* for the *Infallible Word of God*: From the *Types*, and the *Predictions*, and the *Examples* of the *old* Teſtament, fully *accompliſhed*, and *fulfilled*, and clearly *parallel'd* in the *New*. Sufficient *Types* of it they have in the *Lyon's Den*, and the *fiery Furnace*; *Daniel* riſing out of the firſt, and the *three Children* out of the Second. They have a *clear Type* in ★ *Iſaac*, in ‖ *Joſeph* ſomewhat a *clearer*, and the *cleareſt* of all in *Jonah*; in whom was typified both the *Subſtance*, and the *Day* of Chriſt's Riſing. Amongſt their manifold *Predictions*, I ſhall but inſtance in two or three. Firſt in that of the Prophet *Hoſea*. *After two days will he revive us, and the third he will raiſe us up, and we ſhall live in his ſight.* Next in that of the Prophet *David*, *My fleſh ſhall reſt in hope.*

★ *Gen* 22. & *Heb.* 11.

‖ Gen. 37. & Ch. 39. & Ch. 41.

{ *Jon.* 1. & c. 2. *Matt.* 12. 39, 40.

Hoſ. 6. 2.

{ Pſal. 16. 10. Act. 2. 25.

hope. Thou ſhalt not leave my Soul in Hell, nor ſuffer thine Holy one to ſee corruption. Unto which that of *Eſay* may well be added; *Thy dead men ſhall live, together with my dead Body ſhall they ariſe; Awake and ſing ye that dwell in the Duſt.* They have *Examples* from the Old Teſtament, ‖ in the Man who was *revived*, and even *raiſed* out of his *Grave* too, by being haſtily caſt down into the *Sepulchre* of *Eliſha*. Such a Myſterious force there was (by the will of God) in the very *dead Bones* of that holy Prophet. ⋆ In the *Shunamite's dead child*, rais'd to life by *Eliſha*, whilſt Himſelf was yet living. And long before in the *dead Son* of the Widow of *Sarepta*, who by the *Prayers* of *Elijah* was raiſed to life. To theſe Convictions of the *Jews* we may add the *confeſſions of* Joſephus *himſelf*, (one of the learnedſt of all their Writers;) that *Jeſus Chriſt, having been crucified, was ſeen alive the third day after: And that he doubted whether 'twere lawful, to reckon Chriſt a meer Man.* Yea the profeſs'd and ſworn *Enemies* of our Saviour's Reſurrection did clearly *prove* it, and *preach it up*, by their utmoſt Indeavours to *cry it down*. And this may be eaſily made appear from Matters of Fact related to us, in the *two laſt Chapters of St. Matthew*. Upon which I ſhall the rather inſiſt awhile, the more *advantageous*

Act. 13. 33. Pſal. 2. 7.

Iſa. 26. 19.

‖ 2 Kings 13. 21.

⋆ 2 Kings 4. 34.

1 Kings 17. 21, 22, 23.

Joſeph de Antiq. Jud. l. 18. 4. 6.

Matt. 27. 63, 64, 65, 66. & ch. 28. 11, 12, 13, 14, 15.

I think it is, to *catch* an *Enemy* in his *own Trap*; to make his *own* Weapon *worſt* him; to *condemn* and countermine him with his own beloved *Lyes*.

§. 14. The firſt Indeavour of the Jews was quite to *hinder* Chriſt's Riſing, by *fraud*, and *force*. And when they found *That* project *vain*; they next indeavour to *conceal* it from common Knowledge. Had not their Care been very ſingular to *bury* his *Riſing*, as well as *Him*, They had not found the *Truth* of it, as by that means they *did*; and might have ſaid, with ſome *colour*, he had been ſtoln out of his Grave. But (by the providence of God's confounding the ſubtilty of theſe Serpents,) ſee the *Folly* of their *craft*; the *Inadvertency* of their *care*; and the general *Benefit* of their *Envy*. *The Prieſts*
Matth. 27. 62. *and Phariſees come together unto Pilate.* They confeſs they do *remember*, Jeſus had ſaid being
63. alive, *that after three days he would riſe again.* They pretend an apprehenſion, a fear, and jealouſie, *that his Diſciples would ſteal him away by night*; *and give it out among the people, that he is riſen from the Dead.* Which if the People ſhould once believe, they would preſently turn Chriſtians; *and ſo the laſt Error ſhould be worſe*
64. *than the firſt.* Therefore they ask (what *Pilate* grants them) *a Band of Soldiers* to guard the Se-

Sepulchre; and to keep it from plunder until *the third day.* Nor contented with this Proviſion, they roll *a Stone over the Sepulchre* of exceeding great weight; *and make it ſure* with plates of Iron; and ſeal it up with their private Seals too; that if it ſhall poſſibly be *rifled*, it may not yet poſſibly eſcape their knowledg. By all which means it comes to paſs, that they *themſelves* are made *ſure* of our bleſſed Saviour's *Riſing*; to which their *Stone*, and their *Seals*, and their *Plates of Iron*, and eſpecially their *Watchmen*, do all bear Witneſs. The *Watchmen tell the chief Prieſts* what things had happened. They make relation of the *Earth-quake*, and the *Angel*; and how for *fear* of the Angel *they quak'd themſelves too.* In ſuch an exigence as this, What ſhould the *Phariſees* and *chief Prieſts* do? They are ſhamefully driven by the neceſſities they are in, to *bribe* the Watchmen into a *Lye.* To bribe them (I ſay) not with *large money alone*; but with a *Promiſe of Impunity* from *Pontius Pilate.* And what but This ſhould their Lye be, (which carries its *Traytor* in its own *Forehead,*) *His Diſciples came by night, and ſtole him away whilſt we ſlept.* Mark their *confeſſion* that Chriſt is riſen, in the *Act* of their *denying* it: And a *diſcovery* of their Malice, in their Indeavours of *concealment.*

65. 60. Matth 28. 11. 2. 4. 11. 14. 13.

Their

Their Tongues betray them, whether they *ſlept*, or *ſlept not*; for if they ſlept in good earneſt, how could they *tell*, (being *awake*,) what was done whilſt they were *ſleeping*? But if they *ſlept not*; what was it which induced them to *Say* they ſlept? They did not *lye*, only to *lye*; but as thinking it was *expedient*. Did they *ſee* the Diſciples ſtealing Chriſt out of his Grave? or did they *not*? Firſt, if they *did*; then they were either broad *awake* when they pretended to have *ſlept*, which is one Contradiction; or elſe they had a faculty to *ſee* in *ſleeping*; which is *another*: or if ſecondly they *ſaw it not*; (and that for this reaſon, *becauſe they ſlept*;) how could they *teſtifie* as *Watchmen*, what was *done*, and who *did* it? Again, either *All*, or only *ſome* of their Number ſlept. If only *ſome*; why did not *they* who were *awake*, if *not ſtrong* enough to *reſiſt*, rouze up their *fellows* to their *Aſſiſtance*? or if they were ſtrong enough of themſelves; why would they ſuffer to be *done*, what they *watcht* on ſet *purpoſe* to keep the *weaponleſs* and the *weak* from the *doing of*? But if they ſay, *they All ſlept*; Then their Teſtimony is *null*; and the utmoſt that they can do, is to relate *their own Dreams*. They *dreamt* (forſooth) whilſt they were *ſleeping*, that Chriſt was *ſtoln* out of his Sepulchre; and they *dreamt* his *Diſciples*

ciples ſtole him. Tho' they were *ſleeping* all the while, yet they dreamt *what* was done, and they dream't *who* did it. Let the Caſe be what it will, we ſee it every way tends to our Advantage, though 'tis moſt for our Advantage, *they did not ſleep*; and were *brib'd* with *large mony*, to *ſay* they ſlept. Poor wretched Hirelings! they only ſaid, *as they were order'd.* They only did, as they were *hired.* They only perform'd what they had *promis'd*, and had been very well *paid for.* And this *Bribery* of the *Sanhedrim was commonly reported among the Jews*, until the Time wherein St. *Matthew* compos'd his Goſpel. (*Matt.* 28. 15.)

§. 15. Againſt the *Gentiles* we are to argue, by *other* ways of Conviction, than have hitherto ſufficed againſt the *Jews. They* muſt be argued with from their *own Principles*, whether of *Nature*, or of *Philoſophy*, of *humane Reaſon*, or *common Senſe.* From the Confeſſion of their *own Writers*, that the Thing is *not Impoſſible*; and from *ſome*, that it is *True.* All in reaſon to be referr'd to another Subject of Diſcourſe. I only add at this preſent, that *Juſtin Martyr*, and many *others*, the moſt incomparably learned amongſt the Heathen, have been *effectually* converted to the *Diſcipleſhip of Chriſt*, and to a belief of *Chriſt's Riſing*, even by reading his

Divinity,

Divinity in the *Lives* and the *Deaths* of ſuch as *own'd* him. The *Blood* of *Martyrs* has been found very often, as well the *Goſpel Cement*, as *the Seed of the Church*. How many Multi-

* Act. 4. 33. tudes have been wrought upon by the * *working of Miracles*; or by the powerful *operations* of inviſible *Grace*; the Holy *Acts of the Apoſtles* have made apparent; and ſo have all the fol-

Euſeb. Hiſt. l. 2. c. 1. lowing *Hiſtories of the Church*. Even the Emperour *Tiberius* was ſo convinc'd of *Chriſt's Riſing*, by ſome Accounts he had of it from *Pontius Pilate*; that he propoſed *Jeſus Chriſt* to the *Roman Senate*, as very worthy of being numbred among their *Gods*. But having ſpoken enough already in behalf of the *Antecedent*, [*That Chriſt is riſen from the Dead*,] eſpecially ſpeaking, as I do, to a *Chriſtian Audience*, a *Congregation of Believers*, who are not now to be *converted*, but only *eſtabliſhed* in the Faith; I ſhall *deliberately* abſtain from *other* Topicks of Diſcourſe, until *the Sequel* of St. *Paul's Enthymeme* ſhall have its *due Place* in our Conſideration: Which being fit to be the Subject of a whole hours Diſcourſe, muſt by conſequence be deferr'd till another Time; whilſt I conclude with ſome good Leſſons from what already hath been deliver'd.

§. 16. If *Chriſt is riſen from the Dead*, in ſpite of

of all their fraud and force, who, as ſoon as they had kill'd him, us'd their utmoſt Indeavours to *keep* him *down*; Then it concerns us to contemplate his infinite *Power* and *All-ſufficience*, as well as his *wiſdom* and *goodneſs* in it. To *kill*, is *eaſie*; (every *Toad* can do *That*;) But it is not ſo eaſie to make *alive*. This is one of God's Works; not communicable to *any*, unleſs by *Miracle*. Such a Miracle it is, for any one Man to raiſe *another* from the Dead: and This by miracle has been communicated to *Some*. But for any meer man *to raiſe himſelf* from Death to life, is communicable to *None*; no not by *Miracle*. This is ſo much the Privilege of *God alone*, He cannot give it to any other; and ſo our Saviour's *Reſurrection* is a ſtrong proof of his *Divinity*, againſt the *Arians*, and *Socinians*, who are ſo rife in theſe days. Three I noted under the Law, who being Dead were rais'd to life, by the Prophets of the *Old* Teſtament. And beſides a great number who are not ſpecified in the *New*; we read of *Five* ſuch examples as are particularly *nam'd*. Our Saviour rais'd his Friend *Lazarus*; the young man of *Naim*; and the Daughter of *Jairus*. But 'tis more to our purpoſe, (becauſe our Saviour was *more* than Man,) that *Dorcas* was raiſed by St. *Peter*; and *Eutychus* by St. *Paul*; who

Joh. 11. 39.
Luk. 7. 12.
Luk. 8. 55.
Act. 9. 40.
Act. 20. 10.

were *meer men* aſſiſted by the miraculous Gift of God. Yet None of theſe Thaumaturgicks, neither *Elijah*, nor *Eliſha*, neither St. *Paul*, nor St. *Peter*, (no, no more, than either *Eutychus*, or *Dorcas*,) could raiſe *Themſelves* out of their Sepulchres, or ſtate of Death. And accordingly when our Saviour reviv'd the Dead man at *Naim*, (being *laid out* upon the *Bier*,) the people trembled with aſtoniſhment, concluding *Chriſt a great Prophet*; *and that was all.* They did not *from thence* infer his *God-head*. But for one and the ſame Perſon *to raiſe himſelf* out of his Grave, demonſtrates *That Man* to be *no meer Mortal*; It demonſtrates *That Man* to be *God Incarnate*; *God manifeſt in the Fleſh*; *God and Man in one Perſon*, by an union hypoſtatical; God who *ſpake by the Prophets*; not a *Great Prophet only*, as *ſome* eſteem'd him.

Luk. 7. 14, 16.

§. 17. Now from a Serious Contemplation of ſo much *Power*, as was *extended* to our Lord in his *Reſurrection*, we ought to gather unto our ſelves a Chriſtian *Confidence* and *Courage* in all our *fallings*, how *great* ſoever our *Falls* may be; not into *Poverty* only, or *Sickneſs*, but *Death it ſelf*. If *Chriſt is riſen from the Dead*, malgré the utmoſt oppoſition of Men and Devils; as eaſily breaking the *Bands* of Death, as *Samſon* did his *green Withs*; it follows then that

that we *Chriſtians*, (that is, *Imitators of Chriſt*,) are of all men the moſt *happy*; as having the leaſt cauſe to *fear*, what *Men* or *Devils can do unto us*. 'Tis true, in reference to the *Danger* of *doing* evil, *happy is the man that feareth always*. But in reference to the *danger* of *Suffering* evil, and that becauſe we *refuſe* to do it, *woe* be to the man that is moſt *afraid*. For he either *diſtruſts* God's *Power*, or *ſuſpects* his ſpecial *providence*, or *deſpairs* of his *Love*, or *doubts* at leaſt of his *Promiſes*, and makes *ſome Queſtion* of his *Veracity*; forgets the *Precept* of the Almighty, however frequently promulg'd both in the Old and New Teſtament. Firſt in the *Old*, *Fear ye not the reproach of men, nor be afraid of their revilings*: and that for this reaſon, *becauſe the Moth ſhall eat them up like a Garment, and the Worm like wooll*. And again in the New, *Fear not them that can kill the Body*: and that for this reaſon, *becauſe they are not able to hurt the Soul*. 'Tis a thing worthy of obſervation, how God *upbraids* his People's Cowardize, and ſeeks to *ſhame* them out of their fears. *Who art thou that ſhould'ſt be afraid of a man that ſhall dye, and be made as graſs? And forgetteſt thy Maker, who hath ſtretched out the Heavens, and hath laid the Foundations of the Earth?* (*Iſa.* 51. 12, 13.) for a *Servant*, and a *Soldier*, and withal Iſa. 51. 7, 8.

a younger *Brother* of Jeſus Chriſt, (who *is not aſhamed to call us Brethren*, ſays the Apoſtle,) to be afraid of his *fellow-Creature*, whoſe life is in his *Breath*, and whoſe Breath is in his *Noſtrils*, and whoſe Foundation is in the *Duſt*; to fear a Man that ſhall *dye*, and *be food for Worms*, and *not at all* to fear *Him*, or to fear him *leſs*, who can *kill*, and make *alive*, and *deſtroy for ever*, and make us *feel* our ſelves *dying* to all Eternity, without the *benefit* or the *hope* of a *Diſſolution*; This is ſuch an *unworthineſs*, as ought not in juſtice to be *indur'd*. For 'tis implicitly to *deny*, that *Chriſt is riſen from the Dead*; and to abet the Jewiſh Slander, *That his Diſciples ſtole him away whilſt the Watchmen ſlept*. Yea to ſtand in *more fear* of our Lord's *Enemies*, than of *Himſelf*; cannot but come within the Notion of *flat Idolatry*, and is a *practical Abjuration* of His *Divinity*. To *disbelieve* our Lord's *Death*, or to *doubt* of his *Riſing* from it, or of his Riſing as the *Firſt-fruits* of a *General Harveſt*; And *ſo* to doubt of theſe things, as to *ſink* under the *load* of our *ſufferings* for him, or elſe to *caſt* it from off our *Shoulders*, as if we *ſuſpected* that *Chriſt himſelf* can neither *ſuccour* us in *this* World, nor requite us in the *Next*; This is ſuch a Diſparagement to the *Immenſity* of his *Power*, and the

Veracity

Veracity of his *Word*, that I cannot tell how we can *more provoke* him. This may therefore ſuggeſt a reaſon of that ſtrange thing at the firſt appearance, why St. *John* in his Revelations does rank the *fearful* and *unbelieving* as the great *Ringleaders in Hell*, preceding the *Murderers*, and *Sorcerers*, and *Idolaters*, and *Liars*, who yet are all to have their portion of *Fire* and *Brimſtone*; becauſe a Man's *Fearfulneſs* and *Diſtruſt* are apt to be the *Cauſes* of all the reſt; his *Misbelieving* and *Disbelieving*, are univerſally the *Flood-gates of all Impiety*. Not to believe that Chriſt is riſen, or *ſo faintly* to believe it, as to have but a kind of *Suſpicion* of it, betrays the *Succours* of the Soul, and ſtands in an abſolute *oppoſition* to *Ghoſtly ſtrength*; and makes a Man to be *as wicked*, as the *World*, and the *Fleſh*, and the *Devil* will have him. For in the feebleneſs of a Man's *Faith* the principal *ſtrength* of *Sin* lies. And when we have *Traitors* within our *City*, as well as *weak parts* in our very *Walls*, Temptations take us by way of *Storm*; and *break in* upon us like *Conquering Torrents*.

§.18. There are multitudes of People who ſeem to have a *ſtrong Faith* in the *Death* of Chriſt; (believe he *ſuffer'd* for their *Sins*; That he did by all means, and for *theirs alone*;) but do

do not ſeem to *have* an Intereſt, (nor to *believe* that they have any,) in the Power and ſtrength of his *Reſurrection*. For if at any time they are *troubled*, they are *diſtreſs'd* too: if perſecuted a little, they ſtraight conclude they are *forſaken*: or if a little *caſt down*, they poorly reckon they are *deſtroy'd*. All in a perfect *Contrariety* to the Chriſtians of the firſt Times, who were Chriſtians *in deed*, and not in a naked *Profeſſion* only. For St. *Paul* ſpeaking of *Them* in a conjunction with *Himſelf*, *We are troubled* (ſays He) *on every ſide, yet not in di-*
2 Cor. 4. 8, 9. *ſtreſs*. Sufficiently *perplexed*, but *not* at all *in Deſpair*. *Perſecuted* we are, but *not forſaken*. And however *caſt down*, yet *not deſtroy'd*. Now from *whence* had they this Conſtancy, Support,
Verſe 13. and Courage, but (as St. *Paul* does there ſay) from *the Spirit of Faith*? or from the *ſtedfaſtneſs* of their *Belief*, that *Chriſt is riſen from the dead*? for ſo he ſpeaks in the next Verſe, *Know-*
14. *ing that he who raiſed up the Lord Jeſus from the Dead, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you*. This was the *uſe* St. *Paul* made in his *Second* Epiſtle to the *Corinthians*, even of this very *Doctrine* which he teacheth them in the Firſt. *Chriſt is riſen from the Dead*. That's his *Doctrine*. From which he raiſes this *uſe*, (a uſe of *Comfort* and *Chriſtian Courage*,) *Not to faint*

faint in Tribulations, altho' the outward man perish. Be it so *that we are always bearing about in our bodies the dying of the Lord Jesus*; Be it so *that we are daily deliver'd unto Death for Jesus sake*; yet since the Raiser up of *Jesus* shall raise up *Us* also, and shall *present us unto himself* in the *Face* of Jesus, *therefore we faint not*, (says our Apostle;) but *tho' our outward man perish, our Inward man* notwithstanding *is renewed day by day.* Verse 16. 2 Cor. 4. 10, 11.

§.19. This is That our Lord *Loves*, our making a right and proper *Use* of his Resurrection: Not only believing it as a *story*; but *trusting* to it, as a *Support*. He cannot *endure* to have his *Faithfulness* suspected, or his *Truth* call'd in question, or his *Omnipotence* doubted of. His being *Risen from the dead*, he would have us still * *Remember*, and often *revolve* within our selves; He would have us often *ruminate*, and *chew* upon it by Meditation; *lest at any time we be wearied, and faint in our Minds.* Had he only been *Crucified, Dead*, and *Buried*, Then all our *Comfort* had been crucified; all our *Faith* had been as dead; and our *Hope* buried. For even a *Dog*, being *alive*, does far surpass a *dead Lyon*. How *sad* and *Hopeless* were the good Women, whilst they only look't *downwards*, and saw the Body of Christ *interr'd*? * 2 Tim. 2. 8.

All

All their *Hope* was, in their looking *upwards*; in ſeeing their *Maſter* when he was *Riſen*. And this will be our own beſt method; not to look on his *Grave*, unleſs it be as it is *empty*; and to *inforce* upon our ſelves the Angels ſaying to the *two Maries, Why ſeek ye the Living among the Dead? He is not Here; for he is Riſen.* The ſureſt way to *run with Patience the Race of life that is ſet before us*, is thus to be *looking up to Jeſus the Author and Finiſher of our Faith, who for the Joy that was ſet before him, endured the Croſs, deſpiſed the ſhame, and now is ſitting on the right hand of the Throne of God:* Inceſſantly interceding for us, as a well-beloved Son with a Father of Mercies, to whom be Honour and Adoration for ever and ever.

Matt. 28. 6.

Heb. 12. 1, 2.

§. 20. Again, if Chriſt is ſo *riſen*, as hath been hitherto made apparent; and if we believe it, without the leaſt doubt, or Heſitation; Then let us conſider the chiefeſt *ends* of his Reſurrection, in which our ſelves are moſt concern'd. That ſo we may examin, and prove our own ſelves, whether thoſe ends have been accompliſhed in us, or not. Now the Apoſtle tells us plainly, *That to this very end Chriſt dyed, and roſe, and revived, that he might be Lord both of the dead and living*, &c. *Rom.* 14. 9. All the fruit which he reap't in his own behoof both in his

his ſuffering of Death, and in his riſing from the Dead, was, that he might have the full prerogative to lord it *over* us, and *in* us: that we might not *live* unto *our ſelves*, nor *dye* unto *our ſelves*; (v. 7.) *but that whether we live, we might live unto the Lord*; *or whether we dye, we might dye unto the Lord:* and the reaſon of it is evident, becauſe *whether we live, or dye, we are the Lord's*, (v.8.) not ours, but *his*; *for he hath bought us with a price.* (1 Cor.6.20.) Our life, and our death, whatſoever we have, and whatſoever we are, whatſoever we are able to do, or ſuffer, we ought not to value them at all in any other conſideration, than as by them we may be ſerviceable in ſome good Meaſure to Jeſus Chriſt. When we live in a courſe of *Sin*, we flatly *ſay* by our *works*, what the Jews did in *words*, Nolumus hunc, *we will not have this man reign over us.* (Luke 19.14.) *He ſhall not be a Lord for us*; *we will not keep his ſtatutes, nor be obſervant of his Laws. We like the ſtatutes of* Omri, *and will live by the Law which is predominant in our members.* This is the language of our *Doings*; when we walk, and *walk on*, in a *Tract* of *Sin*. Let our *Forms of Godlineſs* be what they will, we do *fruſtrate* the end of his Dying for us, and defeat him of his purpoſe in *riſing* up from the *dead*. The proper ends

of Chriſt's *Death* and his *Reſurrection* are very fitly repreſented in the *two parts* of *Baptiſm*; both alluded to by St. *Paul*, *Coloſ.* 2. 12. We are *buried* with Chriſt in *Baptiſm*, and in Baptiſm are *riſen* with him. But *Both through Faith of the operation of God who hath raiſed him from the dead.* The going *into the water*, relates to Chriſt's *Burial*; and ſhews us our obligation of *dying to Sin*; nailing the *Body* of our Corruptions to our Bleſſed Saviour's *Croſs*; and not only ſo, but laying them down in his Grave too; never ſo to riſe again, as to have any *Dominion*, or *Power* over us. The *coming out of the water*, relates to Chriſt's *Reſurrection*, and ſhews us our obligation of *riſing* again to the *life of righteouſneſs*; never returning again to *Sin*, any more than Chriſt Jeſus did return into the *Grave*; but ſtill aſcending higher and higher, by improvements of Grace, till we *aſcend* (as he did) unto a perfect conſummation of *Bliſs* and *Glory*. Thus we ſee our very *Baptiſm* does teach us the *uſes* we are to make, both of the *dying* of Chriſt, and of his *riſing* from the dead. It is a way of Accommodation, with which St. *Paul* is ſo well pleaſed, that he is pleas'd to repeat it in his Epiſtle to the Romans. *We are buried with him by Baptiſm into Death; that like as Chriſt was raiſed from the Dead,*

Dead, ſo we alſo ſhould walk in newneſs of life: Rom.6.3. Now when as Chriſtians we are *baptiz'd,* we do not *dwell* under the water; we are not *drown'd.* Juſt as when our Lord was *buried,* he did but *ſojourn* in the Grave; did not lye in it ſo long, as *to ſee corruption.* ★ *Let not Sin therefore reign in our mortal Bodies;* That's the *Uſe* we are all to make of it. If unhappily we have *dipp't* into Sin; let us not conſentingly *lye under* it, till we are *drown'd.* Or if it proves ſo that we are *dead* in treſpaſſes and Sins; yet let us *riſe* by repentance to *newneſs* of life. Again, when *once* we are *baptiz'd,* we are not baptiz'd any more; we do not paſs a *ſecond time* under the water; and Chriſt being *raiſed from the Dead, dyeth no more; Death hath no more Dominion over him.* (*Rom. 6. 9.*) We therefore being rais'd from the death of *Sin,* muſt *ſin no more; Sin* muſt have *no more Dominion over us.* This is the *Uſe* we are to make of that Alluſion. And when theſe Uſes are duly made, we have hit the end of Chriſt's *dying,* and of his *riſing* from the Dead. And therefore,

★ Rom. 6. 12.

Thirdly, we may know by this, our *ghoſtly ſtate and condition;* whether or no we have an Intereſt in the Death and Reſurrection of Jeſus Chriſt. If not in the *later,* we can have

none in the *former* to do us good. For our Sins by Chriſt's *Death* are made but *apt* to be *pardon'd*; they are not *actually pardon'd*, unleſs by force of his *Reſurrection*, and of his mediating for us at the right hand of God. He *dyed* for our *ſins*, that is, becauſe we had ſin'd, and he would *Satisfie* the *juſtice* we ſin'd againſt. But he * roſe again for our *Juſtification*, to procure to us ‖ *Repentance* and *Remiſſion* of Sins. Yet this the Apoſtle hath taught us for our Inſtruction, *that if we have been planted together in the likeneſs of Chriſt's Death, we ſhall be alſo in the likeneſs of his Reſurrection.* (Rom. 6. 5.) Which is as much as to ſay, That if we have ſincerely *forſaken ſin*, (in imitation of *Chriſt's Death*,) and thereby have been *grafted* into the Body of Chriſt Jeſus, becoming part of the *ſame Tree* with him, and partaking with him who is the *Root* of the very ſame *Juice*; we ſhall certainly bring forth the very ſame *fruits*; and ſo at laſt we ſhall partake of the very ſame *Harveſt*. I ſay the *ſame fruits*, as I ſay the *ſame Harveſt*, though not in *perfection*, at leaſt in *kind*. *Our fruit will be unto holineſs, and the end everlaſting life*, Rom. 6. 22. *The Love of Chriſt will conſtrain us* (if it *abide* in us indeed) *not to live unto our ſelves, but unto him who dyed for us, and roſe again*, 2 Cor. 5. 14, 15. That was St. *Paul's*

* Rom. 4. 25.

‖ Act. 5. 31.

St. *Paul's* way of trying, whether or no we *love* Chriſt, and have attained unto the *Power* of his *Reſurrection.* From whence it follows, (which is a ſad, but unavoidable Conſequence,) that if we live unto *our ſelves*, and not intirely unto Chriſt, we fall ſhort of the *End* for *which he dyed and roſe again.* If we are not *Purified* in the ſenſe of St. *John*, and become *zealous of good works* in the ſenſe of St. *Paul*, we are not Chriſt's *peculiar people*, *Tit.* 2. 11. If we are not *new Creatures*, we are *not in Chriſt*, 2 *Cor.* 5. 17. What then remains for the avoiding of theſe ſequels, and for the certain *Attainment* of that high privilege of being Chriſt's *peculiar people*, but that we become as *new Creatures?* that *we purifie our ſelves?* that we be *zealous of good works?* that we live no longer unto *our ſelves*, but unto him who *dyed for us, and roſe again from the dead?* 1 *Joh.* 3. 3.

To him therefore who is able to keep us from falling; and to raiſe us when we are down; and to preſent us being riſen before the preſence of his Glory with exceeding Joy; To the only wiſe God our Saviour, who dyed for our ſins, and roſe again for our Juſtification, and became the firſt-fruits of them that ſlept, be aſcribed by us and by all the World, Bleſſing, and Glory, and Honour, and Power, and Wiſdom, and Thankſgiving, from this day forwards for ever more. *Amen.*

CHAP.

CHAP. II.

§.1. IN the former Chapter I treated concerning a Change in the Body of *Chriſt*; and took my Riſe for that purpoſe,from 1 *Cor.* 15.20. *Chriſt is riſen from the Dead.* Now in as much as *he is* riſen,that *we may* riſe; And that if we riſe *not*,we are *no whit the better* for His being riſen: I have thought it moſt uſeful, as well as moſt pertinent and Methodical, to transfer my Meditations from *our Lord's* Body unto *our own*; and ſo to ſhew the great Advantage, which the *Change* of *His* Body ſhall make in *ours.* Not a *Change*, *quatenus ipſum*, or meerly as it is a *Change*; for even *All* ſhall be *changed*, without exception, or reſerve: whether children of the Devil, or Sons and Daughters of Grace and Glory. *Herod*,as well as *John*; and *Simon Magus*, as well as *Peter*; and *Hymenæus*, as well as *Paul*; All *mankind* ſhall have a *Change*,but not a change unto the *Better*; for moſt will find it unto the *worſe.* Our Saviour's *Flock* is a *little* one, compared with the *greatneſs* of Satan's *Herd*; and the way to Heaven is but *narrow*, in compariſon with the *broad* one which leads to Hell; *the Moſt* will riſe, only to fall: They will *riſe* out of

of a Pit of but *ſeven foot deep*, that they may *fall* into a *Bottomleſs*, and *Boundleſs* Pit. Expreſſed to us by *a Lake, which ever-more burns with Fire and Brimſtone*. A moſt *tremendous* Reſurrection, (and more to be deprecated than *None*,) which makes ſo *lamentable* a Change in the Body of Man. To be changed therefore by *Chriſt*, as *Chriſt* was changed by *Himſelf*, from the *Torments* of the Croſs, and the *Obſcurity* of the Grave, unto a raviſhing Condition of *Bliſs*, and *Glory*, we muſt be qualified and ſeaſon'd with the Duties here injoyned throughout* this Chapter. *We muſt rejoyce in the Lord*, (v. 1.) and ſo keep *Eaſter* as a *good Time*, or as *an Holy-day indeed*. We muſt *beware of evil workers*, (v. 2.) muſt not have the leaſt fellowſhip with the unfruitful works of darkneſs. *We muſt not have confidence in the fleſh*, but *worſhip God in the Spirit*, (v. 3.) *muſt reckon all things but Dung, for the excellency of the knowledge of our Lord Jeſus Chriſt*, (v. 8.) we muſt learn *to know Chriſt, and the power of his Reſurrection, and the fellowſhip of his ſufferings, being conformable unto his Death*, (v. 10.) *forgetting thoſe things that are behind, and reaching forth unto thoſe things that are before*, we muſt preſs towards the mark, for the price of the high Calling of God in Chriſt Jeſus, (v. 13, 14.) In a word,

* Philip. 3.

word, we muſt be men whoſe *Converſation is in Heaven,* (v. 20.) St. *Paul's* words are, ἡμῶν τὸ πολίτευμα ἐν οὐρανοῖς· the word πολίτευμα does import, that *Heaven* it ſelf is that *City,* which *we* in *Chriſt* are made *free of.* And by conſequence we muſt *live* as ſo many *Citizens of Heaven,* in oppoſition to the Muckworms, *whoſe God is their Belly, and whoſe glory is in their ſhame, and who mind earthly things,* (v. 19.) Here indeed we have *a City,* but not *a City to abide in; for we ſeek one to come:* even a City having Foundations, the Myſtical *Mount Sion, the City of the living God, the heavenly Jeruſalem.* There dwells our *Saviour,* and our *Prince,* There ſits our *Advocate,* and our *Judge.* There we *ought* to be *already,* at leaſt in our *Minds,* and *Meditations.* We muſt contemplate thoſe things which will lead us *Thither.* We muſt regulate our Lives by the *Laws* of that City. Our *Chriſtianity* muſt be the *Practice,* not only the *Profeſſion* of heavenly life and Converſation. And when once we have attain'd to this degree of Perfection, (by making uſe of that Grace our Lord has given us,) then we may ſay touching our ſelves without Vanity or falſhood, (as once St. *Paul* of his *Epheſians,*) *we are not ſtrangers, and foreigners,* but Συμπολῖται τῶν ἁγίων, *Fellow-Citizens of the Saints, and of the Houſhold*

Heb. 13. 14.

Heb. 12. 22.

Eph. 2. 19.

of

of God; Then we may boaſt with *Anaxagoras*, and with *Seneca's Wiſe Man*, *Potiore noſtri parte illic ſumus unde deſcendimus*: Our *Better* part is ſtill *There*, from whence we derived our Original; and from whence we look with *longing*, (not with *Terror*, or *Conſternation*,) for the moſt glorious and final Advent of our Lord Jeſus Chriſt; *who ſhall change our vile Body, that it may be faſhioned like unto his glorious Body.* Senec. Epiſt. 41. Phil. 3. 21.

§.2. A Promiſe carrying with it its own Aſſurance: for 'tis founded in his *Omnipotence*, his *mighty Power*, *who is able* (ſaith St. *Paul* in the next words after this Text) *to ſubdue all things unto Himſelf.* And 'tis a Promiſe made up of as many Parts, as Logicians commonly reckon in the whole Predicament of Action. As,

Firſt, the *Action it ſelf:* μεταχημαλίσει, he will *transfigure*, (ſo the Greek;) or he will *change*, (ſo the *Engliſh.*)

Secondly, *the Agent:* and That is briefly imply'd in the Pronoun *Who*; but expreſſed to us at large in the Verſe precedent, by κύριος Σωτὴρ, the *Lord and Saviour Jeſus Chriſt.*

Thirdly, the *Patient*, or the *Subject*, or the *Recipient* of the Action: and That is τὸ σῶμα· not the Spirit, but the *Fleſh.* Many Heathens did belive the Immortality of the *Soul*; But ἡμῶν τὸ σῶμα, he ſhall change *our Body.*

Next the *Terminus à quo*, the abject *Term* or *Condition*, from which our Body is to be changed: ἀπὸ τῆς ταπεινώσεως, (for ταπειότητος,) from its ſtate of *Humility*, (ſo the Greek,) or of its *Vileneſs*, (ſo the Engliſh.) A *Vile* Body it is, as being evermore obnoxious to all the miſeries upon Earth; and again, a *Vile* Body, as being
1 Cor. 15. 43. *ſown in Diſhonour*, and *in Corruption*, wherein the Maggots and other Vermin will have the picking of its Eyes out, and make their Neſts within its skin.

Laſtly, the *Terminus ad quem*, the Glorious *Term*, or *Condition*, into which 'tis to be changed: εἰς τὴν συμμόρφωσιν, into a *likeneſs* or *conformity* with the *Body of Chriſt's Glory*, (ſo the Greek,) or *like unto his Glorious Body*, (ſo the Engliſh.)

Thus we ſee what ſhall befall us at the *general Reſurrection*. A miraculous *Change* ſhall be wrought upon us. We ſee by *whom*, and from *whence*, and to what admirable *Advantage*, and after what *manner* we ſhall be *changed*.

§. 3. But I muſt firſt of all ſpeak to *the change it ſelf*, without relation to any *Circumſtance* wherewith the change is to be *cloath'd*. And I muſt render ſuch *Reaſons* for it, as may ſerve for ſo many *Arguments* or *Corroborations* of our Belief. For when St. *Paul* preaching at *Athens*,

thens, did but nakedly *affirm* the Reſurrection of the Dead, without an addition of *Reaſons* for it, moſt of his Auditors fell to *mock* him. All their *uſe* of the *Sermon* was their *Deriſion* of the *Preacher*. And conſidering we live in an *Iron Age*; an Age whoſe very *Iron* has gather'd *Ruſt* too; which is a ſign that we are fallen into thoſe *laſt dregs of Time*, whereof 'twas ſaid by our Saviour by way of Prophecy, *when the Son of Man cometh, ſhall he find Faith upon the Earth?* (that is to ſay, *He ſhall Not*;) I ſay conſidering theſe things; the World has need of being convinced, that there is really ſuch a thing as a *Reſurrection*. Men are ſuch *Sadducees* in their *Actions*, ſuch arrant *Herodians* in their *Lives*, that 'tis hard to think them *Chriſtians*, in *Heart*, or *Head*, or in any thing more, than the *bare Profeſſion*. For *Faith* and *Manners* do hold proportion with one another. When Faith is very well *rooted*, not only in the *Heads*, but the *Hearts* of men, it will infallibly *ſhoot forth* into excellent good *Fruit*, as well as *Branches*. But do we not live amongſt ſome, whoſe Hearts are ſo *full* of *Infidelity*, and ſo much more than *Brimfull*, as not to be able to *contain* it from *running over?* Are there not ſome, whoſe very *Hearts* are *breaking out* often at their *Mouths*, and their *Fingers ends*, whilſt they

Act. 17. 32.

ſtick not to ſay and write, that *they were born at all adventure, and that they ſhall dye as they were born?* that *their Bodies ſhall become Aſhes, and their Souls vaniſh as the ſoft air, and that Both ſhall be hereafter, juſt as if they had never been?* Such as *Theſe* are to be *humbled*, and kept in *Awe* by dreadful *Aſſertions* and *Defenſatives* of the two laſt Articles in our Creed, *the Reſurrection of the Body, and the Life Everlaſting.*

§.4. *Others* on the other hand are to be conſtantly fed with *Hope*, that *what they now ſow in Tears, they ſhall reap in Joy:* And that their *Body* ſhall be as *Precious*, as now 'tis *Vile.* That he who at preſent *goeth on his way weeping, ſhall come again with great Gladneſs* at the general *Harveſt*, and ſhall *bring his ſheaves with him.* *If in this life alone we had hope in Chriſt*, (as St. *Paul* argues to the *Corinthians*,) *we were of all men in the worſt Condition*; eſpecially when we ſuffer the *greateſt* evils, rather than conſent to commit *the leaſt.* As good be *any thing*, as a *Chriſtian*; were it not for *this change.* A *perſecuted* Saint would be good for nothing. Unto what *end* did *Eleazar* refuſe the offers of a *Deliverance*, if (after all) he may not injoy by ſo much *a better Reſurrection?* or to what purpoſe did our Apoſtle *fight the good fight*

1 Cor. 15. 19.

2 Macc. c. 6. & c. 7. Heb 11. 35.

fight of Faith through all imaginable hardſhips, if there is no ſuch thing at laſt, as a *Crown of Righteouſneſs?* we might *call the* * *proud happy, and bleſs the workers of Iniquity*, in caſe there were not a Day to come, *when God will bind up his Jewels.* Death would indeed be *the King of Terrors*, (as *Bildad* told his friend *Job*,) if to *dye* were to *Periſh*, and to be *ſhut out of the World.* Lord! what a melancholick Reflection ſhould a Man make upon his *Grave*, wherein he cannot eſcape his being a loathſome Σκωληκόβρωτος, (*eaten of Worms* when he is *dead*, as *Herod* was whilſt he was *living*,) were he not able to *look beyond it*, and ſay with the Confidence of *Job* to his inſulting friend *Bildad*, I abſolutely *Know my Redeemer liveth?* It being revealed to me from Heaven, and deeply imprinted upon my Heart, *that he ſhall ſtand* (as a Triumpher) *in the laſt day upon the Earth: and tho' Worms, after my skin, ſhall deſtroy this Body, yet in my Fleſh ſhall I ſee God: and not with other, but with theſe ſame Eyes.* This was ſpoken by a *Gentile*, (for ſuch was holy *Job* in the Land of *Uz*,) not from the meer ſtrength of *Reaſon*, or the Reſerches of Philoſophy; but from the Dictates of Divinity, and ſupernatural Revelation, which made him *infallible* in his *Believing* (what he therefore call'd his *Knowing*,)

1 Cor. 15. 32.

* Mal. 3. 15, 17.

Job 18. 14.

Act. 12. 23.

Job 19 25, 26, &c.

Knowing,)the *Reſurrection of his Fleſh* in the Day of Judgment. So that in *Job* we have an Inſtance of that *divine Faith*, which is ſaid to be the *Evidence of things not ſeen, and the ſubſtance of things hoped for*, Heb.11.1. Had he not ſpoken as an *Enthuſiaſt*, and from the whiſperings of *the Spirit*, St. *Jerome* could never have ſaid with truth, what yet he did with great Confidence, that *no man living ſince Chriſt* has ſo explicitly and ſo plainly expreſſed this Article of our Creed [*the Reſurrection of the Body*,] as He who liv'd an *Idumæan*, as well before *Moſes*, as *before Chriſt*, who was not born of the Virgin till 1600 *years after*.

Nullus tam apertè poſt Chriſtum, quàm iſta ante Chriſtum, de Reſurrectione loquitur. S. Hieron. in locum.

§.5. Now to eſtabliſh our own *Aſſurance* of *Faith and Hope*, that our *Bodies* ſhall not be *loſt*, but rather ſafely *laid up*, and kindly committed (as to a *Guardian*) to the cloſe Cuſtody of the Earth, and only diſſolv'd into the *Elements* as certain *Repoſitories* or *Veſſels*, from which they will be *forth-coming* upon the ſounding of the laſt Trumpet, exactly marſhalled and diſciplin'd in Rank and File, at the great and general muſter of the Lord God of Hoſts, who will no more make us a *Militant*, but (from thenceforth) a *Triumphant* Army, no longer to *fight*, but to be *crown'd* (for having fought under Chriſt's Banner;) Let us premiſe a few Arguments

guments as *Fortifications* of our *Belief.*

§.6. The *firſt* of theſe is to be drawn from the Conſideration of our *Creation:* Concerning which *God* ſaid to *Adam, Thou ſhalt return unto the Ground, for out of it waſt thou taken. Duſt thou art, and to Duſt ſhalt thou return.* There we ſee how our *Beginning* affords us an Embleme of our *End:* and how our *End* yields us an Argument, whereby to aſſert our *New Beginning.* For if *once* out of the Ground, why not *again?* if *created* out of the *Earth,* why not *reſtor'd?* It cannot certainly be ſo *hard,* or ſo *ſtrange* a thing, to be *recover'd* out of the *Dirt,* into which (before we were) we could not have had a *Diſſolution.* Admit our *Death* were a *Reduction* into an indigeſted *Chaos*; and from thence into that ancient and primitive *Nothing,* out of which the *Rude Chaos* was firſt *Created*; yet ſtill a *Second* Reſult from *Nothing,* would be as poſſible as a *Firſt:* And if we acknowledge a feſibility in the *Creation* of our Bodies, a *Re-creation* of the ſame, we can never ſtick at. He who could *make* us out of Nothing, can out of Nothing *remake* us. This is a Conſequence undeniable from the Hypotheſis premis'd, in caſe 'twere every whit as true, as we know 'tis falſe. But we are taught by plain *Experience,* (the Irreſiſtible Miſtriſs of our Aſſent,) Gen. 3. 19.

Difficilior eſt mutatio à non eſſe ſimplici, quàm à non eſſe Tali.

ſent,) that what we commonly call *Death*, is indeed nothing more than a *Diſſolution*. A *Diſſolution* is nothing more, than an *unlooſing of the Compages*; not a *Nulling* of the *Ingredients*, whereof a Body is made up. A *taking aſunder* of our materials; not a *total ceſſation* of them. We have a clearer comprehenſion of what we *ſhall be* when we are *Buried*, than 'tis poſſible for us to have of what we *were*, e're we were *Born*. And with This the generous *Mother* (in the *ſecond* Book of the *Maccabees*) excited her *Children* to their *Martyrdoms*, which *Antiochus* the Tyrant prepared for them. *I cannot tell you* (my deareſt Sons) *how ye came into my womb. I neither gave you your Breath; nor form'd your Members. Neither is it I, but the Creator of the World*, by whom ye are what ye are; by whoſe aſſiſtance from above, *ye regard not your lives for his Laws ſake; and who will alſo, of his own mercy, give you Breath and life again. O my Sons, have pity on me*; and ſuffer bravely thoſe Torments, which now attend you. *Look on the Heaven and the Earth, and conſider God made them of things that were not; and fear not this Tormentor.* Now I proceed, with that woman, to argue Thus: When *Earth* was taken out of *Nothing*, and a Man's *Body* out of the *Earth*; 'tis plain the *Body* of Man was *Nothing*, at one

2 Macc. 7. 22, 23, &c.

Ver. 27, 28, &c.

or

or two *Removes* at moſt: And 'tis much a greater ſtep from Nothing to *Something*, than from *one* thing to *Another*, or from the *Same* unto *It ſelf*. So that if we can *believe* the *Creation* of the Body, ſure its *Reſuſcitation* we cannot *doubt of*. We have the *word* of God affirming, as well the *one*, as the *other*. And the later (to common Reaſon) is leſs aſtoniſhing, than the *former*.

§. 7. A ſecond Argument is to be drawn from the *Dignity* of a *Man* above other Creatures. God was pleas'd to make Man but *little lower than the Angels*, giving him Maſtery or *Dominion over the work of his hands*. Touching the *other Creatures*, he ſaid, *Let there be light, and there was light. Let there be a Firmament, and ſo it was.* He did not ſay, *Let there be Man, and there was Man*; But *faciamus, Let us make him*; and let us make him *after our Likeneſs*. Gen. 1. 26. Nor did he only form *Man of the Duſt of the Ground*; But alſo *breath'd into his Noſtrils the Breath of life*. Gen. 2. 7. And can we imagin it to be likely, that God will ſuffer his *Nobleſt* Creature to periſh for ever in the Earth? to loſe *one* part of his *two Eſſentials?* That *Vaginam Afflatûs Dei*, (as *Tertullian* ſomewhere calls it,) That choice *Repoſitory*, or *Caſe*, in which he was pleas'd to *ſheath* his *Breath?* That goodly *Ta-*

bernacle, or *Tent*, wherein it pleaſed himſelf to *dwell*, by an *Incarnation*? No ſure (ſays *Job*, concerning God, to God himſelf,) *He will have a Deſire unto the work of his own Hands.* He who *Breathed* into *our Noſtrils the Breath of life*, will never ſo *blow upon* us with the *Breath of his Diſpleaſure*, as wholly to *blaſt* what he has *planted* in this his low and inferiour *Nurſery*; But will infallibly *tranſplant* us (in due time and *ſeaſon*) to flouriſh as *Trees of Immortality about the River of Life.*

Job 14. 15.

Rev. 21. 1.

§.8. A Third Argument may be taken from the changes which are wrought on Inferiour Creatures: ὁ κόσμος ἀλλοίωσις, the world *without* us is full of *changes*; and many *Changes* we obſerve of the world *within* us. Things *go out*, and *come in*, ſhifting their *Properties*, or their *Places*, and many times their very *Shapes*; and then return (as in a Circle) to the Condition they were in, at their *ſetting out*. The Scripture tells us, ★ *All Fleſh is Graſs.* Experience tells us, *All Graſs is Fleſh.* There being *a change and Reſurrection* of the *one* out of the *other.* For all manner of *Fleſh*, being putrified and corrupted, does ſerve to fatten and feed the *Earth.* The Earth becomes fruitful, and brings forth *Graſs.* The Graſs becomes Food for the Fleſh of *Beaſts.* The Fleſh of Beaſts becomes Food

§ ★ Iſa. 40. 6. 1 Pet. 1. 24.

Food for the Fleſh of *Men.* And we know the Fleſh of Men is again turn'd into the *Earth.* Thus we ſee there is a *Circle* of ſeveral changes; all as *remarkable*, as they are *obvious.* All fleſh is graſs, at the firſt ſetting out; and again at long running, all graſs is fleſh. Such *Circular motions and mutations* we might obſerve (if we had Time) in moſt things elſe: Not only in all the *Families*, but *Forms of Government* in the world. There is obſervable in *Polybius* an Ἀναϰύϰλωσις Πολιτειῶν, a Circulation of Conditions or Forms of Politie, whereof the firſt and beſt is *Monarchy*; which ſooner or later is corrupted into *Tyranny*; That again into *Oligarchy*; and This into *Democraty*; out of which comes *Ochlocraty*; and *Cheirocraty* out of *That.* Brutiſh ſtrength in *This laſt* gives Law to Juſtice. And the *ſole meaſure of Right*, is either the *length* of a Man's *Sword*, or the *ſtrength and the skill* of the *Hand* that *holds* it. This *Cheirocraty* is indeed *Anarchy*; (a word invented by *Polybius* to import the ſame thing;) of which when Men are *ſick enough*, not to be able to indure it; then they flye by way of Refuge to the Wings of a *Monarch* for preſervation. Such are the Changes which we obſerve, (taught by the wiſeſt of Hiſtorians amongſt the Heathen,) in the *Cycle* of Socie-

ties and Commonwealths. And Thus the Seasons of the year do ever *fall*, and *riſe up*, into one another. The Day *dyes* every Night, and is *renewed* every Morning. The Spring *expires* into the Summer; and This into the Autumn; That is loſt into the Winter; which again periſheth into the Spring. Thence the Year got its *Title* of Ἐνιαυτὸς, (a thing becoming *endleſs*, by ſtill *expiring into It ſelf*;) and thence a *Snake* is made its *Embleme*, by taking his *Tail* into his *Teeth*. Nor is the *Viciſſitude* of the *Seaſons* of more Remarque in this Caſe, than the Multitude of Creatures *peculiar* to them. For (not to inſtance in other Things,) How many Thouſands of Inanimate or Senſeleſs Creatures, which have been buried in the Earth ſince laſt *December*, do now injoy a *Reſurrection* this preſent *April*? Say then thou *Sadducee*, thou *Jenxuan*, thou *Stupid* Sinner. Doſt thou imagin that when thou dyeſt, thy *Grave* is thy *Dwelling-place for ever*? And that thy Bed is there made in *perpetual Darkneſs*? *Thou Fool* (ſaith the Apoſtle) *That which thou ſoweſt, is not quicken'd except it dye*. That which thou takeſt to be the *End*, is but the *begining* of its Exiſtence; or at leaſt a *Tranſition*, from a very much *worſe*, to a *better* ſtate. Is it not pity a Man of Reaſon ſhould be *thus*

ſent

ſent to School to the *meaneſt* Creatures? A *Grain of Wheat* is able to *Teach* thee the *hardeſt* Article of thy *Creed.* For tho' thou ſhalt bury it every *Autumn*, yet it will *Riſe* every *Spring*; yea as ſoon as it is *putrified*, it will *peep* out of its *Furrow*; and that as well to *thine*, as its *own* Advantage. Nor could *it perpetuate* its being what now it is; did it not live, and dye by *Turns.* After the very ſame manner, our Graves are ſo many *Furrows*; wherein our *Bodies*, as ſo many *Grains*, are not only *Interr'd*, but alſo *ſown* (ſays St. *Paul*) by the hand of Providence; in expectation to be *gather'd* at God's Great *Harveſt*; *gather'd as Wheat into his Garner, whilſt the Chaff is burnt up with unquenchable Fire.* Whilſt we live in *This* world, the caſe is plain, we are all *Mortals*; But we are far from being ſuch in the world *to come.* From whence it logically follows, that we are *qualified* by our End, for a new Beginning. And that our *Death* is but a *Door* to a *Life of Glory.* It is our Saviour's own Doctrin both in the *Protaſis*, and *Apodoſis:* and with much more advantage, than I have given it. *Except a Corn of Wheat fall into the Ground and dye, it abideth alone:* It is a fruitleſs, and worthleſs, monaſtick thing; like a Barren dry Tree which incumbereth the Ground; fit for nothing, but

1 Cor. 15. 42, 43, 44.

to

to be burnt. *But if it dye, it bringeth forth much fruit:* (*Joh.* 12. 24.) There lyes its Intereſt, and its honour; Its *Dying* is its *Introduction* to its *Fertility*, and *Increaſe*. This he applies unto himſelf, and calls his being *murder'd*, his being *glorified* on Earth: (v. 23.) which cannot be without a reference to the *Converſion of the Gentiles*, (whoſe Poſterity we are,) and other *glorious* effects, as well of his *Death*, as his *Reſurrection*. He did not *Riſe*, till he was down. Nor can *we* be *quick'ned*, except *we dye*: And what we vulgarly uſe to call the *Laſt* day of our *Life*, is indeed the very *Firſt* of our *Immortality*. So far it is from being a *Miracle*, for ſo *miraculous* a *Change* to be wrought upon us; that *a Want* of This Miracle, would of all miracles be the *Greateſt*.

§. 9. A fourth Argument may be rais'd from the Conſideration of our *Redemption*; which God was pleaſed to bring about, by humbly taking upon him the Nature, not of *Angels*, but of *Abraham*, and by conſequence of *Adam*, and in Him of all *Mankind*. Nor did He take it on him by *Halves*; not the Nature of *half* a man; not *one* part, without the *other*; But he aſſum'd the *whole* Nature; the Nature of the *Body*, as well as of the *Soul*. The Word was made *Fleſh*, and dwelt among us. He ſuffer'd for

Heb. 2. 16, &c.

Joh. 1. 14. Act. 2. 30. 1 Pet. 3. 18. & 4. 1.

for us *in the Fleſh.* It was his *Fleſh*, which was Crucified, dead, and buried. And what was it but his *Fleſh*, which roſe again the Third day? yea even *after* his Reſurrection, the moſt Incredulous of the *Twelve* did thruſt his Fingers into his *Fleſh*; *Handle me, and ſee,* (ſaid our Lord to *Thomas*) *for a Spirit hath not fleſh and bone, as ye ſee me have.* Now ſuch as was *Chriſt*'s Reſurrection, ſuch muſt be the Reſurrection of *them that are Chriſt*'s. For he became the *Firſt-fruits*; which ſhew the Nature of *the whole Crop.* And the Firſt-fruits of them that *ſlept*; Nor is it the *Spirit*, but the *Fleſh*, in reference to which we are ſaid to *ſleep.*

§.10. A fifth Argument (like the former) does offer it ſelf from our *Adoption*; and from the intimate Relation between the *Head*, and the *members.* In the *ſixth Chapter* of the *firſt Epiſtle* to the *Corinthians*, we find as great a ſhare of Honour, done by St. *Paul* unto our *Bodies*; as may very well ſatisfie the higheſt Ambition of our *Souls. The Body is for the Lord, and the Lord for the Body.* (v. 13.) *Know ye not that your Bodies are Members of Chriſt?* (v.15.) *Know ye not that your Body is the Temple of the Holy Ghoſt?* (v.19.) Nay *ye are not your own, but are bought with a Price: therefore glorifie God in your Body, becauſe it is not yours, but*

God's.

God's. (v. 20.) From all which Premiſes we may well argue Thus. 1*ſt*, If Chriſt is that *Head*, whereof our *Bodies* are the *members*; the Body of *Chriſt* cannot be *perfect*, without the Addition of *our own*. Head and Members are *Relata ſecundum eſſe*; whereof the one cannot ſubſiſt without relation to the other. Next, if our Body is for the Lord, and the Lord for the Body; Then muſt our Body be raiſed up, if not for *our* ſake, yet for *the Lord's*. 3*dly*, If our Body is the *Holy Ghoſt's Temple*; Then he will not *deſtroy* it, unleſs it be to *rear it up*; that ſo the *Glory of the later Temple* (in this ſenſe alſo) *may much exceed* that of the former: That what is ſown in *Corruption*, may be raiſed in Incorruption; that what is ſown in *Diſhonour*, may be raiſed in Glory; that what is ſown in much *weakneſs*, may be raiſed again in Power; that what is ſown a *natural* Body, may be raiſed a Spiritual body. The *ſecond* Temple of *Jeruſalem* did not ſo much excel the *firſt*, as a man's *Body*, being *raiſed*, will excel its *old ſelf*. 4*ly*, and laſtly, if God expects to be *glorified* both in our *Body*, and in our *Spirit*, and that becauſe they are Both *His*; Then God Himſelf muſt needs *glorifie*, as well the *one*, as the *other*. But the *Grave cannot praiſe him*; *Death cannot celebrate him*; They

They that go down unto the Pit cannot ſhew forth his Truth; if there is no ſuch thing at all as a *Reſurrection.* We might expoſtulate, like the *Pſalmiſt*, were it not for *this Change*; *Doſt thou ſhow wonders among the Dead? or ſhall the Dead give thanks unto thee? ſhall thy loving kindneſs be ſhewed in the Grave? or thy Faithfulneſs in Deſtruction? ſhall thy wond'rous works be known in the Dark? or thy righteouſneſs in the Land where all things are forgotten? * No man remembreth thee in Death; and who will give thee thanks in the Pit?* It follows therefore unavoidably; that ſeeing God will be *glorified*, as well in our *Body*, as in our *Soul*, *He will change our vile Body, that it may be faſhioned like unto his Glorious Body.* And we may ſay with our Apoſtle, that *as the whole Creation groaneth and travelleth in pain until now, ſo we our ſelves do alſo groan within our ſelves, waiting for the Adoption, to wit, the Redemption of our Body.* (*Rom.* 8. 23.)

Pſal 88.10, 11, 12.

* Pſal. 6.5

§.11. A ſixth Argument is to be urged (to All who are not *Antiſcripturiſts*) from the ſeveral *Teſtimonies* and *Pledges*, which are exhibited to us in Scripture, of a *Corporeal Reſurrection.* In the *Epiſtle* to the *Hebrews*, we read of *Women who received their Dead raiſed to life again*, ἐξ ἀναστάσεως (ſays the original) *by way of*

Heb. 11.35.

1 King. 17. 21. *Reſurrection.* She of *Sarepta* was *one*; and the
2 Kin. 4. 34, 35. *Shunamite* was *another*. *Dorcas* was raiſed by
Act. 9. St. *Peter*; and *Eutychus* by St. *Paul*; the Youth
Acts 20. Luke 7. 14. of *Naim* by *Chriſt Himſelf*; who called *Laza-*
Joh. 11. 43, 44. *rus* out of his Sepulchre, from a ſtate of *Pu-*
trefaction, as well as *Death*. Theſe he raiſed
when he was *living*, but many *more* when he
Matth 27. 51, 52, 53. was *Dead*; as St. *Matthew* tells us. For many
Graves were then *opened*, and *many Bodies of*
Saints which ſlept aroſe. Yea no ſooner was our
Lord *Riſen*, than the Dead Bodies ſo reviving
Notum eſt Illud Thaddæi apud Euſeb. Hiſt. l. 1. καλέβη μόνος, ἀνέβη ὃ μεθ' ἡμῶν πλειόνων. *went as far out of their Graves, as the Holy City*;
and there appeared unto many, who were quali-
fied to atteſt their *Death* and *Burial*. Theſe
were the *Earlieſt* of that *later Crop*, or that
Harveſt of men reviv'd, who followed *Chriſt*
the *Firſt-Fruits*. For however ſome of Theſe,
in point of Time went *before* him according
to *the Fleſh*, yet they were raiſed by *His* po-
wer, who was *the Lamb ſlain from the Founda-*
tions of the World. Add to this our Saviour's
parable in the 16. of St. *Luke*; where *Dives* ſee-
ing *Lazarus* in *Abraham's Boſom*, (for ſo the
Jews expreſs't *Paradiſe*) deſired the *Cooling* of
his *Tongue* with *Lazarus* his *Finger*. Both in-
ferring the *Reſurrection* of all Men's *Bodies*;
which a *Tongue* and a *Finger* muſt needs im-
port. So we are bid *to fear Him who can caſt*
both

both Body and Soul into Hell. And if there are *Bodies* of men in *Hell*, much more in *Heaven*; in as much as the *Reward* of God's *Loyal* Subjects, muſt rather *exceed*, than *fall ſhort*, of the *Puniſhments* inflicted on his *Rebellious* ones.

§.12. A ſeventh Argument for the proving a *Reſurrection* of the Body, (and that without the help of Scripture, or *ſupernatural* Revelation,) may be naturally ſupply'd from the *Immortality* of the *Soul*. For if the *Soul* and the *Body* muſt fare alike, (which from the *Juſtice* of the Almighty 'twill not be difficult to evince;) then either the *Soul* ought to be *mortal*, to fare *no better* than the *Body*; or elſe the *Body* muſt be *Immortal*, to fare *as well* as the *Soul*. The *Immortality* of a dead *Body* cannot poſſibly be effected, but by the means of a *Reſurrection*. The *Immortality* of the *Soul* will appear from hence; that every thing in the World muſt have a *Center*. *That* alone is our *Center*, which gives a *Reſt* and ſatisfaction to all our Tendencies, and *Deſires*. And nothing leſs can give us *That*; than *an eternal* and *exceeding weight of Glory*. An abſolute endleſneſs of life; and conſummation of Injoyments; wherein are *Pleaſures unexpreſſible for ever more*. But no ſuch thing in *This* World, is to be *had*, or *hoped for*; and therefore ſuch there

muſt be in the World *to come.* It's true, the *Schoolmen* are at odds, what *kind* of Appetite it is,which *all* men have to a *Summum Bonum*; to a *Perfection* of *Beatitude*; to an *Eternity of Happineſs*, or *endleſs Bliſs.* Whether ſuch an Appetite is *ſupernatural*, or *natural*; whether *elicit*, or *innate*; whether *potential* only, or *actual*; *Durandus* and *Scotus* going *one* way; *Paludanus*, and *Sotus* quite *another*; (which yet they take to be the ſame,) *Cajetan* a *Third*; *Ferrarius* a *Fourth*; and *Vaſquez* ſomewhat differs from All before him. But *all agree* upon the Main; that all rational Creatures have a Tendency of their Appetites to *endleſs Bliſs*; An *Abhorrence* of *Extinction*; and a *Deſire* of *Immortality*; as that is ever-more attended with the *perfection* of *Delight.* And *no Vacuum* being allowable,in *Grace*,or *Nature*; 'Tis plain our *Souls* cannot be *adequate* unto the *Object* of our *Deſires*, unleſs by being as *Immortal*, as that is *Infinite*, and *Immenſe.*

Vaſquez in 1. 2dæ. Tom. 1. Q.5. Art. 8.

§. 13. But becauſe I put a ſtreſs upon the *Juſtice* of the Almighty, in ſaying our *Bodies* and our *Souls* are to *fare alike*; therefore this our ſeventh Argument is to be fortified with an eighth. And becauſe *Divine Juſtice* is both *Vindicative*, and *Diſtributive*, as it reſpects its *Two Objects*, whereof the one is of *Puniſhment*, and

and the other of *Reward*; Therefore This my laſt Topick is to conſiſt of *Two* Br*anches*; and I muſt argue from both apart.

In reſpect of the former, *Abraham* took upon him his Confidence to *expoſtulate* with his *Maker*; tho' in a modeſt and meek *Acknowledgment* of his own being but *Duſt* and *Aſhes*. *Wilt thou deſtroy the Righteous with the wicked? That be far from thee. Shall not the Judge of all the Earth do right?* And by a parity of reaſon, we our ſelves who are alſo but *Duſt* and *Aſhes*, may reaſon the Caſe with our Creator in fear and reverence. Will not God puniſh the wicked with the wicked? Will He be rather an *Accepter* of any man's *Parts*, than of his *Perſon?* Shall not the Body be a *Partaker*, as well in *Suffering*, as in *Sin?* The Fleſh is *acceſſary* at leaſt to *All* the Sins that are committed; and it ſeems in *many* of them to be the *Principal Malefactor*. As when the *Fleſh luſteth againſt the Spirit:* and when *a Law in the Members does wage a War againſt a Law in the mind.* There are (apparently enough) τὰ ἴδια τῦ σώματος, *peculiar Sins of the* Body; ſuch as *Drunkenneſs*, and *Whoredom*, which the *Devil* cannot commit, becauſe of his being *All Soul*. And τὰ ἴδια τῆς ψυχῆς, *peculiar ſins of the Soul*; ſuch as *Envy*, and *Maliciouſneſs*, *Pride*, and *Arrogance*, and

Gen. 18. 23-25.

Gal. 5. 17.

Rom. 7. 23.

and *Ambition*, which are the *filthineſs of the Spirit*, as *carnal uncleanneſs* is of the *Fleſh*: And theſe were the ſins of the lapſed *Angels*, which had *no* B*odies at all*; for they were *ſinners* even in *heaven*, before they were or could be doom'd to be *Devils in Hell*. And the Rule in our Law, [that no legal Proceſs can be made againſt an *Acceſſary*, in caſe the *Principal Offenders* cannot be caught or apprehended, becauſe The *Principal* in the *Offence* ought to be *firſt* in the *Inditement*,] does thus far hold in the Court of Heaven; that the *Spirit* of a man ſhall not go *ſolely* into Hell, for the *Luſtings of his Fleſh againſt* his Spirit. His *mind* ſhall never be tormented to all eternity *without his Members*, for the *Warring* of his *Members againſt his mind*. The Righteous Judge of all the World will neither puniſh the *Acceſſary*, and let the *Principal* go free; Nor ſuffer the *Spirit* as a *Principal* to bear the whole *Brunt* in the *Condemnation*, when *the Fleſh* as an *Acceſſary* has had its *Share* in the *Tranſgreſſion*. Neither the *Fleſh* nor the *Spirit* ſhall ſuffer *ſingly*, for Sins committed by Both *conjoyn'd*. So that the *Bodies* of the *Impenitent* muſt needs be rais'd out of their Graves, that they may have an equal ſhare in the ſad eternity of their *Souls*. That God may render to every *Man*,

(who

(who is compounded of *Soul* and *Body*,) according to his Deeds. That Sinners having * *Hands and Feet* may be caſt into Hell. That every one may receive the things done in his *Body*, 2 *Cor.* 5. 10. where 'tis obſervable how much the *Greek* is more emphatical than the *Engliſh*. Our *Engliſh* Bibles do only read, [that every one may receive the Things done *in* his Body,] as if the *Soul* only had done them, and the Body had been the *Work-houſe* wherein ſhe acted. But the *original* ſays better, ἵνα ἕκαστος κομίσηται τὰ διὰ τοῦ σώματος, that every one may receive, *or carry away as his Reward* (for *That* is imported by κομίσηται) the Things done *by* his Body, as *by* a very ſpecial *Inſtrument*, and *cauſe* of working; Not a meer *Work-houſe*, or *Shop* to *work in*. Yea there are not only *Manuſcripts*, but *Printed* Copies, (and particularly that of the *Complutenſes*,) which have in ſtead of τὰ διὰ, τὰ ἴδια τοῦ σώματος, that is to ſay, the *peculiar* and *proper* things of the Body; as when the *Body* is the *Principal*, not a meer *Acceſſary* in Sin. And Thus a *Bodily Reſurrection* may be inferred from the former, the Almighty's *Corrective*, or *Vindicative Juſtice*, to whom alone *Vengeance of right belongs*.

Rom. 2. 6.

* Mar. 9. v. 43. to v. 48.

See the moſt Learned Dr. Hammond, *on* 2 Cor. 5. 10.

In reſpect of the Later, his *Juſtice Diſtributive*, as he is μισθαποδότης, *a Rewarder* (by way of

of eminence) of them who *diligently ſeek him*, we are not only to argue His *raiſing up* our Vile Bodies, But his advancing them *to the Better*; from the ſtate of their *Vileneſs* to that of *Glory*. For *ſhall not the Judge of all the world do what is equitable, and Right?* Is it not equitable and Right, (in regard of That *Covenant* which God in Chriſt has made with us,) that every one of our *Bodies* ſhould have its Part in the *Wages*, as well as in the *Work* of our *Maſter Chriſt?* Shall the Body of St. *Peter* be ſhamefully *Crucified* in *This* world, and ſhall it not be *glorified* in *That to come?* Shall the Bodies of *other* Martyrs who were condemned to the *Grid-iron*, be made to *ſhine* no whit the *brighter* for being *burnt?* when we crucifie our ſelves by a Mortification of our Affections, whether with *Watching*, or *Faſting*, or other Auſterities of Life, what is it but the *Body* which is deprived of its *Delights?* for we know the *Pale Cheek*, and the *Hollow Eye*, the *akeing Head*, and the *ſhirt of Sackcloth*, are things too groſs, and too paſſive, to touch the *Soul*; unleſs it be by her *Partnerſhip* in the Concernments of the *Body*. And ſhall our *Bodies* be rewarded for all their *Watchings*, with nothing more than an *endleſs ſleep?* or be *impriſon'd* within the Grave, as a Recompence ſufficient for

for all their *Bonds?* Shall the *Abſence* only of *Pain* become the uttermoſt Amends for their *loſs of Pleaſure?* It cannot be. For God is *ſwift to ſhew Mercy*, and *ſlow to wrath:* Nor is He ſaid to be a *God ready to puniſh, but a God ready to pardon*, Nehem. 9. 17. His Puniſhments are commonly *below* our Merits, whereas his Rewards are ſtill *above* them. When 'tis ſaid by the Pſalmiſt of thoſe two Attributes, God's *Mercy*, and his *Juſtice*, that the one reacheth unto the *Heavens*, and the other unto the *Clouds*; Tho' 'tis not meant that one Attribute is more *extenſive* than the other, (for Both being *Infinite*, muſt needs be *equal*;) yet it implies He's more delighted in *exhibiting* the *one*, than in *executing* the *other*. And All I argue from it is *This*, that if the *Bodies* of the *Impenitent* ſhall be raiſed up in *Juſtice*, to be caſt into *Hell*; much more will God in *Mercy*, raiſe up the *Bodies* of the *Repentant*, to the end they may receive their Reward in *Heaven*. 'Tis true He is (what he is call'd) *A Conſuming Fire*. 'Tis true, that *Vengeance is His, and He will repay it*; enough to keep us (one would think) from *Carnal Security*, and *Preſumption*. But 'tis as true, that to defend us from too much *Dejection*, and *Deſpair*, He ſets Himſelf out in the moſt *winning*, and moſt *exhilarating* Ex-

preſſions to be imagin'd: As the *Father of Mercies, the God of All Conſolation, the Lord God that Healeth us, the Saviour and Deliverer in whom we Truſt*; In a word, the *Rewarder of ſuch as diligently ſeek him.* This is the Office He delights in; He loves to be *laying up Crowns of Righteouſneſs*; He loves to be ſaying, *Well done good and faithful Servants, enter you into the Joy of your Lord*; and ſo by a conſequence unavoidable, He loves to *change our Vile Body, that it may be faſhioned like unto his Glorious Body, according to the mighty* [Irreſiſtible] *working, whereby he is able to Subdue All things unto Himſelf.*

§. 14. And this would lead me (if I had Time, or if 'twere uſeful to be tedious, which I think can never be,) from the *Change* we hope for, to the *Author* of it. From the *Action* to the *Agent*, briefly imply'd in the Pronoun *Who*, the firſt ſyllable of the Text; and *expreſſed* to us *at large* in the next words going before. But that being reſerved for another Exerciſe of your Patience, I ſhall conclude and diſmiſs the preſent Subject of my Diſcourſe, with indeed a very *ſhort*, but yet a very *ſufficient* Uſe, and Application of the whole. This I ſhall ground in a Reflection on what I ſaid in the Beginning; that *Men as Men* ſhall have

a *Change* of their Moulder'd Bodies, But not a change *unto the better.* Every Body ſhall be rais'd by the *Power* of Chriſt, as of a *Judge*; But every Body ſhall not be rais'd by the *Love* of Chriſt, as of a *Saviour.* Many Bodies ſhall *ſo* be raiſed, as ardently to wiſh they had never riſen. They will be found to be ſo *vile*, by being polluted with *Impenitence*, and *obduration*, as not to be capable of the Change which now we ſpeak of. And therefore They will long to have the *Mountains fall on them*; and will intreat the *Hills to cover them*; *to hide them from the Face of Him that ſitteth upon the Throne, and from the wrath of the Lamb.* Now to the end we may *eſcape* ſuch a *deplorable Reſurrection*, as well as *attain* unto a *better*; we muſt conſider that *Jeſus Chriſt* is but *Conditionally* a Saviour, *who will change our Vile body, and faſhion it like unto his Glorious Body*, Not by a *peremptory Volition* to make us happy, let our Life and Converſation be what it will: He will not do it *ſo irreſiſtibly*, as in *ſpite of our ſelves*, and our own *Impenitence*, and even *whether we will or no*; But he will do it irreſiſtibly with *this proviſo*, that we prepare our ſelves for it, and *begin* the Great work of our *laſt Change* whilſt we are *here.* (as for example.) He whoſe *Body* is made *Vile*, either by *Drun-*

kenneſs, or *Swearing*, by *Fornication*, or *Adultery*, by *Rebellion*, or *Sacrilege*, by *Hypocriſie*, or *Fraud*, or any other the like uncleanneſs, (whether carnal, or ſpiritual,) muſt not *ſtay* for his change until the general Reſurrection; but *Preſently change his Vile body*, (from this very inſtant wherein I ſpeak,) and make it *like the Queen's Daughter*, all *glorious within*; by eminent *Temperance*, and *Sobriety*; by *inoffenſive Communication*; by words which are *edifying*, and uſeful, and *miniſtring Grace unto the Hearers*; by *chaſt and exemplary Converſe*; *by regular, and honeſt, and upright Dealing.*

§. 15. Which *change of Body* cannot begin, but by *a change of Soul firſt*. For as the Lines in any Body of any figure in Geometry, do not naturally flow from the *Perimeter* to the *Center*; but from the *Center* to the *Perimeter*; ſo the *Thoughts* of our *Hearts* come not *firſt* from our *Actions*; but our *Actions* are *firſt* derived from the *Thoughts* of our *Hearts*. And by conſequence our *Thoughts* muſt be beſtow'd from hence *forwards*, upon *Objects* more heavenly, and more divine than *heretofore*. We muſt be at *Enmity with the World*, whoſe favour and friendſhip for the time paſt we may have *coveted* and *courted* with too much zeal: and we muſt *ſettle our Affections on Things above.*

bove. We muſt be all of ſuch *changed and tranſfigured* Minds, as to *love* the *good* things we have at any time *loath'd*; and ſo as to *loath* the *ill* things we have ever *lov'd.* This is properly μετανοεῖν, *to change our Minds*, in the Goſpel-Notion of *Repentance*; which of all words in Scripture is beſt expreſs't by μετανοεῖν. μετανοεῖτε, ſays the Baptiſt, *Repent*, or *change your minds*, for the Kingdom of heaven is at hand. μετανοεῖτε, (ſays our Saviour) *Repent*, or *change your minds*, and believe the Goſpel. μετανοεῖτε, ſays St. *Peter*, *Repent*, or *change your minds*, that your Sins may be blotted out. *If any man is in Chriſt* (ſays St. *Paul* to his *Corinthians*) *he is a new Creature:* That is to ſay, *he has changed his mind. Old things* (ſays he again) *are paſſed away, and behold all things are become new.* (v. 18.) Here's *a change*, with a witneſs, of every man and woman who is *in Chriſt:* And *in Chriſt* we muſt be, before our *Bodies* can be *glorified*; or ſo much as be rid of their preſent *Vileneſs.* Our *ſtate* of *Glory* muſt be founded in one of *Grace.* The Sacrament of the Lord's Supper is not only a *ſign*, but a *means* of Grace. We do not only receive it, as a token that we have *ſome*; but alſo to the end we may abound *more and more.* What we call a *Communion* commonly, is indeed a *Communication* (as the word

2 Cor. 5. 17.

κοινωνία

1 Cor.10. 16. κοινωνία does moſt ſignificantly import,) *of the Body and Blood of Chriſt*, with all the Benefits of his Paſſion. It is not only an *Index*, but alſo an *Inſtrument of Conveyance*. It helps to *change our vile body*, through the Vertue which it derives from the *body of Chriſt*. It is not only a *Seal* of our *Chriſtian Faith*; But alſo an *Earneſt* and a *Pledge* of our *Reſurrection*. If we approach the Lord's Supper, with a *Serious* Repentance of all our Sins; with a *particular Repentance* of all we *know*, or can *remember*; and with a *general* Repentance of all we *know not*, or have *forgotten*; (for when we have repented the moſt we can, we muſt be fain to cry out with the holy Pſalmiſt, *O cleanſe thou us from our Secret Sins*;) with love and charity to our Neighbours, (as well our Enemies as our Friends;) and with unfeigned Reſolutions of Better life; (which muſt conſiſt in *fearing God, and in keeping his Commandments*;) If I ſay we *thus* approach, and *thus* receive the Lord's Supper; He will ſo ſpiritually *feed* us with his *Crucified Body*, as to *crucifie* in us alſo *the body of Sin*. And having removed ſo great a *Weight*, as would otherwiſe preſs us down to the *loweſt Hell*; He will transform us into *Citizens, and Saints of Heaven*.

Where

Where with Angels, and Arch-Angels, and all the Hierarchy of Heaven, we ſhall ſpend our *whole Time* (I ſhould rather have ſaid our *Whole Eternity*) in ſinging Hoſannahs and Hallelujahs; *Bleſſing, Glory, Honour, and Power, to Him that liveth for evermore.*

CHAP. III.

§.1. HAving diſcourſed in the firſt Chapter, of the *Change* which was made in the Body of *Chriſt*; I proceeded in the ſecond, from our *Lord*'s Body, unto our *own*; thereby to ſhew the great Advantage, which the Change of *his* Body ſhall make in *ours*. A Change which I proved by many ſuch Arguments and perſwaſives, as I did hope would All ſuffice for *Fortifications* of our *Belief*.

It now remains that I advance, from The *Change* we hope for, to the *Author* of it: from the *Action*, to the Agent, briefly imply'd in the Pronoun *Who*, the firſt ſyllable of the Text; and expreſſed to us at large in the next words going before: Κύριος Σωτὴρ Χριστὸς Ἰησοῦς, *our Lord and Saviour Jeſus Chriſt*. If the eight Arguments going before have not *won* our Aſſent, we

we have a Ninth ſtill behind which will *compel* it. Our greateſt Aſſurance of the *Action* is from the Condition of the *Agent*; who being Κύριος *The Lord*, is therefore *Able* to do the work; and being Σωτὴρ *The Saviour*, is therefore *Willing*. His being *the Chriſt*, ſpeaks his *Power*; His being *the Jeſus*, his *Propenſity*. Tho' *Chriſt* does ſignifie *a Lord*, and *Jeſus* a *Saviour*; yet without fear of a Tautology, St. *Paul* expreſſeth the Agent's Nature, by All Four Names; *our Lord and Saviour Jeſus Chriſt*. 'Tis *He* ſhall change our Vile Body; 'Tis *He* ſhall make it like to his Glorious Body.

'Tis He ſhall do it in *Three Reſpects*. Firſt, *He*, as he is *God*. Secondly, *He*, as he is *Man*. Thirdly, *He*, as *Mediator* 'twixt God and Man. *He*, in reſpect of his *Divine*; and *He*, in reſpect of his *Humane* Nature; and *He*, in reſpect of his *Single Perſon*, into which his *two Natures* are Both *united*. As he is *God*, we have his *Power*; as he is *Man*, his *propenſity*; as God and Man in *one perſon*, his *peculiarity* to the work. He is, as *God*, the *Efficient* Cauſe of our Reſurrection; as *Man*, the *Exemplary*; as Both united, the *Meritorious*. And thus we have the ſubdiviſion of the firſt ſyllable in the Text, the Pronoun *who*. So that now I am to argue, from the *Three-fold* Capacity of the *Agent*; both

both that he *can*, and that he *will*, and that 'tis *fit* he *ſhould* raiſe up our mouldered Bodies. The firſt as *God*; the next as *Man*; the third as *Mediator*. After which when I ſhall prove, not only that it *may*, but *muſt* be Thus, by vertue of an *Obligation* which he in *mercy* hath been pleaſed to lay moſt ſtrictly upon himſelf; I ſhall (I think) have done the All which Fleſh and Blood can deſire, in order to our having a *full Aſſurance*.

§. 2. Firſt to conſider him as *God*, is *ipſo facto*, to ſtop the Mouth of all our *Diffidences*, and *Doubts*. For that *God* (*who was in Chriſt reconciling the world unto himſelf*) hath obliged himſelf by *promiſe*, to be the Author of our laſt and our greateſt Change; and that the Thing which he hath promis'd, He can perform and bring to paſs; cannot but ſatisfie us more (if we have any *Chriſtian Faith*) than *a Thouſand Reaſons*. When God was about to promiſe *Abraham*, that *He would make him the Father of many Nations, and that Kings ſhould come out of him*; He prepared *Abraham*'s *Faith* with this Expreſſion of Himſelf, *I am the All-mighty God*. Where the word *Almighty* does carry a world of *weight* with it; enough to diſſipate the Doubts of the weakeſt *Didymus*. So when *Sarah* could not *believe* that ſhe ſhould

Gen. 17. 1.

bring forth a Son, being already as good as Dead, (both *old*, and *barren*;) The Angel upbraided her Incredulity, by putting her in mind of God's *Omnipotence: Is any thing too hard for the Lord? Gen.* 18.14. where 'tis obſervable, how he anſwers one Queſtion with Another. *Sarah laughed within her ſelf; ſhall I have pleaſure now I am old, my Lord being old alſo? But why* (ſaith the Angel) *did Sarah laugh?* and laughing, ask ſuch a Queſtion? *Is there* any thing in the world too hard for *God?* hath he not *promis'd?* and is he not able to *make it good?* Dares *Sarah* meaſure *his* Power, by the pitiful narrow limits of Her *Conception?* Let it ſuffice that he is *God*; and that by being *God*, he muſt needs be True. Let it ſuffice that being God, he muſt needs be *Almighty*, as well as *True*. Let it ſuffice that *he* has ſaid it, who can do *above all we can ask or think*. So the *Angel* thought fit to argue; and ſo muſt *we*. If we find our ſelves *doubting* the Reſurrection of the Fleſh; and *as loth* to have our Bodies again committed to the Duſt, as if we thought they ſhould *never Riſe*; we muſt encounter *our own* Diſtruſts, juſt as the Angel encounter'd *Sarah's*: And reaſon thus within our ſelves, Can any change of our Bodies be too difficult for the *Almighty?* Or can *he* who is Almighty,

Almighty, be any other than *All-ſufficient?* Cannot he call us out of the *Earth*, who call'd the *Earth* out of *Nothing?* What was *Sarah* in her old Age, but a Clod of unfruitful and barren *Earth?* a great deal fitter to *bury* Iſaac, than either to *breed* him, or *bring* him *forth.* From whence 'tis obvious thus to argue. If God was able of ſuch a *Stone, to raiſe up Children unto Abraham*; He is as able out of the *Earth* to raiſe up *Abraham* unto *Himſelf. Abraham* (ſays the Text) was *as good as Dead*, (ταῦτα νενεκρωμένος, flatly *Dead as to the office of Generation*; in this particular reſpect, he was as dead as the Dirt he trod on,) when yet an Iſſue ſprang from him, as numerous as the Stars. *Heb.* 11. 12. And thence it was he did not ſcruple, *to offer up his Dear Iſaac* at God's Command; becauſe he knew that God was *able to raiſe him up from the Dead.* (Verſ. 19.) yes he knew it by experience; *as having received him from the Dead.* (v. 12. & 19.) From whence it follows unavoidably; that *Abraham's Reſurrection* is no whit ſtranger than *Iſaac's Birth*; becauſe in the *firſt* is nothing *more* than a Miracle; and in the *ſecond* nothing *leſs.* For let us go on to make Demands, in imitation of the Angel. Cannot *he* who makes the *Phœnix* to flouriſh out of her own Funerals, and bids

the *Tulip* ſpring forth from the noyſomeſt *Dunghill*, put ſuch a *Spirit* into our *Aſhes*, as ſhall be able both to *unite*, and *refine* them too? Not only *Raiſe* our vile Bodies; but *Change* them alſo as they are *riſing*? Cannot *he* who has ordain'd, that Clouds ſhall riſe out of the Ocean, And falling down into the Rivers, ſhall return into the Ocean from whence they Roſe, command our Souls to re-inſpirit our Moulder'd Bodies? Cannot He who *could do every thing in the five laſt Chapters of Job*, do *This one thing* in the Third Chapter to the *Philippians*? Methinks that *Enoch's Tranſlation*, and *Elias his mounting up* in a fiery Chariot, and the wonderful *Reſloreſcence* of *Aaron's dead Rod*, yea every Tree *dying in Winter*, and *living* again the next *Spring*, ſhould be ſufficient to convince us of God's Ability even with Eaſe, to raiſe again our dead Bodies; and that with a greater force of reaſon, than this laſt Inſtance; For *we* have a *great* Accompt to give; whereas *Aaron's dead Rod* and the *Trees* have *None*. He who buries each Day in the ſhadow of Death, (for ſuch is the darkneſs of the Night,) and again does convert the ſhadow of Death into the Morning, is the very ſame *He, who turneth Man to de-*
Pſal. 90. 3. *ſtruction; and ſaith, Come again ye children of Men.*

§. 3. But

§.3. But let us argue from this Topick of Chriſt *as God*, a little more fully, and by degrees. Firſt *as God* he is *omniſcient*, and therefore knows where to find us; whether *drown'd*, or *burnt*, or deeply *Hid* within the *Earth*, or elſe *hung up* in the Empty *Air*, as Malefactors and Martyrs are wont to be. Although our Bodies are made a Prey to the Crows and Harpyes, and being crumbled into Duſt, are ſcatter'd abroad by the four Winds; yet *he* who is ★ *every where* according to his *Eſſence*, and cannot chooſe but ſee *every thing* according to his *Omniſcience*, does keep a Regiſter of our *Aſhes*; as well as of our *Actions*, and *idle words*. If the *hairs of our head* are number'd by him, (as our Saviour tells us they are, *Matt.* 10. 13.) he cannot ſure but keep account of the ſeveral noble parts of the *Head it ſelf*. If the *Tears* of God's Servants are ſaid to be put into his *Bottle*; ſure the *members* of our Bodies muſt needs be recorded in his *Book*. And for this we have Scripture, as well as Reaſon. For as one Prophet ſays, He has a *Book of Remembrance*; ſo Another does aſſure us, *That all our Members are written in it*. That we have from *Malachi*; and This from *David*.

★ Pſal. 139. 6.

Mal. 3. 16.

Pſal. 139. 16.

§.4. Again, as God is Omniſcient, and Omnipreſent, whereby to *know* and to *find out* our

our Scattered Atomes; and find them out *without ſeeking*; ſo is he equally *Omnipotent*, and *All-ſufficient*; whereby to *rally* them all up into *Rank* and *File*, in excellent *unity*, and *order*. That Almighty one, who is *able to ſubdue all things unto Himſelf*, (in the next words after my Text,) can *kill Deſtruction*; can bury Death in a *Regreſs*, of parts deprived, to former *Habits*; can *lead Captivity it ſelf a Captive*. And here perhaps I may fitly note, (before I argue any farther from this Topick,) that ſetting aſide God's Omnipotence for a Time; Some would make the *Reſurrection* a kind of *Natural Change*; ſuppoſing an *Aptitude* in the *Body*, to be re-united unto the *Soul*; and an *Appetite* in the *Soul*, to be re-married unto the *Body*. As if having formerly been acquainted by long and intimate Converſe, there were in Both a *Diſpoſition* to meet again in one Perſon. And truly the reaſon of the Conceipt does not want its Plauſibility. For beſides that the *Soul* may find its way back into the *Body* with greater eaſe, by being much more *Intelligent* from after the Time of her *Separation*; we know the *Matter* and the *Form* being taken *aſunder*, cannot add to the *Completion* of Common *Nature*; as they do being united into the dignity of a Perſon: becauſe the *End* of

of their *Being* is to be mutually helpful by their *conjunction*; and aſſiſting to the *Univerſe* of order'd Bodies, by adding a *prop* to its *Perfection.* Others had an opinion, that after a notable Revolution of 49000 years, Every Creature ſhall return into That very State, wherein it was in its beginning. So that, according to This Hypotheſis, (when that *Platonick Year* is come, which is called by the Platoniſts, *Annus Magnus,*) I again ſhall be ſpeaking Theſe very words; and you again ſhall be attending in Thoſe very Places you now are in. Which, however but a *Conceit*, and the meer child of Imagination, does ſhew in the *Heathens* a *Diſpoſition* to the *Chriſtian's Belief* of a *Reſurrection:* and that All ſhall grow *Young*, by being *buried* in reality; as *Æſon* did by being boyl'd in the Poet's *Bath.*

§.5. But notwithſtanding, in reſpect of the two Eſſential *Parts* to be *Re-united*, the Reſtauration of our Perſons may ſeem agreeable to *Nature*; yet we cannot find out a *Principle*, from whence This union may be *effected*, unleſs we return to the point we left; and with the *ſtrangeneſs* of the *work*, compare the *omnipotence* of the *Author.* For *then* 'tis the fitter to be *believ'd*, the harder 'tis to be *comprehended.* It being natural to our *Faith*, (if truly Chri-

Heb. 11. 1. Chriſtian, and divine,) to be *the Evidence of things Not ſeen.* Elſe there would not be ſuch a *difference*, as 'tis evident there is, betwixt *Philoſophy*, or *Science*, and True *Religion.* God is omnipotent as to All things, which are *not evil*; and do not imply a *Contradiction.* But a change of our Vile Bodies from a very much *worſe* to a *better* ſtate, is ſo far from being evil; that 'tis excellently *Good:* and ſo far from implying a Contradiction, that 'tis naturally *convenient*; (for ſeveral reaſons already given;) yea 'tis morally *Neceſſary*, (as hath already been made apparent,) and ſupernaturally *eaſie*; altho' *Miraculous.* For *Miracles* are Natural, to him who is *above* Nature. And all our human *Impoſſibilities* are reconcileable with *Facility*; to him at whoſe will and pleaſure they owe obedience. Therefore change us he *can*, who is *Omnipotent*; and *Jeſus Chriſt* is Omnipotent, in regard of his Divinity. 'Tis *He* ſhall change our Vile Body. 'Tis *He* ſhall do it as he is *God*, the *firſt* Capacity of the *three* I lately mention'd.

§.6. Next conſider him as he is *Man*; and ſo we have his *Propenſity* to this great work, which to the act of our Changing, is juſt as requiſite as his *Power.* For 'tis *one* thing to be *able* to do this or that; and quite *Another* to be *willing:* It is as weak arguing *à potentiâ ad actum*,

actum, as 'tis good and true Logick, to argue *ab Actu ad Potentiam.* Tho' God *can* create a Thouſand worlds, beſides *This*; it does not follow, that he *will:* And ſo from *Chriſt* as he is *God*, we can only evince that we *may* be chang'd; whereas from *Chriſt* as he is *Man* too, we prove we *ſhall* be. We are taught by his *God-head*, not to doubt of the *Poſſibility*; But the Conjunction of his *Manhood* gives us aſſurance of *the Act.* As *God*, He is eaſily the *Efficient*, if He ſees fit; But as *Man*, He ſaw it fit to be the *Exemplary* Cauſe of our Reſurrection. For as *Man, he was touched with a feeling of our Infirmities.* As Man, he was qualified to be *made like unto his Brethren*; and in that He himſelf hath ſuffer'd being tempted, he is *willing*, as well as *able*, *to ſuccour Them that are tempted.* As man he *dyed*, and roſe again; that being *lifted up*, He might ★ *draw us up after him*; and become *the Firſt-fruits of them that ſlept.* As God indeed he had an *Active*; but as *Man*, a *paſſive* Power: And ſo he proved by an *Example*, that our Bodies *can* be *raiſed*; as well as by his *God-head*, that *he* can *raiſe* them. 'Tis no Diminution to his *Omnipotence*, that He Himſelf cannot *do*, what cannot poſſibly be *done.* And therefore to ſhew us a *paſſive* power which lies in our Bodies,

Heb. 4. 15.

Heb. 2. 17, 18.

★ Joh. 12. 32.

of being *rais'd*, by raiſing up his own Body, whoſe Nature was the ſame with ours; muſt needs facilitate our Faith of a Reſurrection. There is a paſſage in St. *John* of great remark on this occaſion; where 'tis ſaid by our Lord Himſelf, the power of *executing Judgment* is given by the Father to the Son; *becauſe he is the Son of Man.* (*Joh.* 5. 27.) And *at the hearing of his voice*, (as the Son of Man,) *the Dead ſhall come forth out of their Graves.* (v. 28, 29.) And indeed there was a fitneſs, that what we loſt by the *Firſt Adam*, we ſhould recover by the *Second:* That as in *Adam* all dyed, ſo All in *Adam* too (the *ſecond Adam* I mean) ſhould be made alive. That *as by man came Death, ſo*
1 Cor. 15. 21. *by man might come the Reſurrection of the Dead.*

§. 7. Having thus argued from the *Agent*, implyed by the word *who*, in two reſpects, to wit of his *divine*, and his humane Nature; I am to argue in the *third* place, from his whole individual *Perſon*; into which his two Natures are Both united. For if we conſider our Bleſſed Saviour in *Both* Capacities *Conjoyn'd*; and as a fit *Mediator* 'twixt God and Man; we ſhall find, in conjunction with his *Power*, and *Propenſity*, his more eſpecial *propriety* and *peculiarity* to the work of our Reſurrection. For as he is *ſuch*, he is our *Head*; and 'tis *natural* for the

the Head, to conſult and procure the Conſervation of the *Members*. Indeed the Members can never periſh, whilſt their Head is alive; becauſe of the Intercourſe and Amity which is reciprocated between them. 'Tis true, if the Head be *under* water, a man muſt inevitably be *drown'd*, tho' all his *Body* ſhould be *above* it: But how can a Man be ever drown'd, ſo long as his *Head* is *above* the Water? After the very ſame manner; if *Jeſus Chriſt*, who is our *Head*, had ſuffer'd his *Body* in the Grave *to ſee Corruption*; and had left it quite *behind* him when he aſcended into Heaven; Death would have *triumph'd* over our Bodies; Nor could we have ſaid without ſhame, *O Grave, where is thy Victory?* But now let our *Bodies* lye never ſo low in the cold Boſom of the Earth; we cannot poſſibly be *loſt*, whilſt *Chriſt our Head* is above the Heavens. That things may live whilſt they are buried, we are able to demonſtrate by *Worms*, and *Fiſhes*, which live the better by being buried. Yea there are ſeveral living Creatures, which, *unleſs* they be buried, can *never* live. And whilſt *our Head* is out of the Earth; our Grave can be no more, than *a Bed of Reſt*. *Sleep* there may be, but not *Deſtruction*. (for Then to *dye*, were to *periſh*,) Nor can the *laſtingneſs* of our Sleep make it ceaſe to be ſleep,

ſo long as it is not *everlaſting*. The Death of Beaſts is Deſtruction, becauſe their Souls are as material, and ſo as mortal as their Bodies; and becauſe they are not accountable for Vice, or Vertue. But in Chriſtians as Chriſtians, and Men as Men, whoſe Souls are *immaterial*, and ſo *immortal*, and who have a future account to give of what is *done in the Body*; what greater difference can there be, betwixt the ſhort *Death* of *Sleep*, and the long *ſleep* of *Death*, than what is meerly *numerical* betwixt *two Brothers*? whereof the one is of a nobler, and longer *Duration* than the other? if *Sleep* is *good* in *it ſelf*, It cannot poſſibly be the *worſe* for being *durable*; and uninterrupted with an *Awake*, until the general *Reſurrection*. Duration and Quietneſs do rather add to the *Value* of it. Were Glaſs as *durable* as Silver, it would perhaps be as *precious* too. 'Tis fitly ſaid of St. *Stephen*, not that he dyed, *but fell aſleep*, Act.7.60. And as Sleep is *refreſhing*, not only *harmleſs* unto our Bodies; ſo when the Trumpet ſhall ſound its laſt *Alarm*, we ſhall awake out of our Graves, like ſo many *Giants refreſhed with Wine*, (as the Pſalmiſt ſpeaks;) and good Reaſon too. For Jeſus Chriſt as Mediator has highly *merited* our Riſing; tho' *we* have *not*. He having perfected on his Croſs, the Redemption of our *Bodies*, as well as Souls.

Tho'

Tho' *we* deſerve not at all to be united unto our *Head*; yet our Head deſerves richly, to be united unto his *Members*. He aroſe for Our Riſing; not for his *own*. Alas, Bleſſed Saviour! it had been much better for *Him*, to have left his Body in the Grave, and that for ever; were it not that He was to raiſe it, to become the *Firſt-fruits of them that ſlept*. The *Hypoſtatical Union* being a Dignity, not to *His*, but *our Nature*. For *Him* to be cloathed with Fleſh and Blood, would be at leaſt a *Diſparagement*, tho' not a *Detriment* to his God-head; were it not that he is ★ *glorified* by *our Salvation*. But having once aſſumed our humane Nature, (becoming *fleſh of our fleſh, and bone of our bone*;) he will as naturally attract *our* Bodies unto his *own*, as a *Load ſtone* draws the Atomes of Steel or Iron, however *loſt* and *unſeen* in an Heap of Aſhes. The Reaſon given is from a *Sympathy* between thoſe *Minerals:* And a *Sympathy* ſtill ariſeth from a mutual Participation of the very ſame Spirit. Now that *Jeſus Chriſt* our *Head* does *ſympathize* with his Members, the Scripture tells us moſt expreſly, *Heb.*4.15. συμπαθῆσαι ταῖς ἀσθενείαις, is the word there us'd to expreſs it by. And that his Members do partake of the very ſame Spirit, is very ſufficiently imply'd by that of St. *Paul* unto the *Romans*, *If the Spirit of him*

★ Joh. 12. 23-28.

who

who raiſed up Jeſus from the Dead dwell in us, He who raiſed up Jeſus from the Dead, ſhall alſo quicken our Mortal Bodies. (*Rom.* 8. 11.)

§.8. Being now ſatisfied of the *Agent*, as God, and Man, and Mediator; both that he *can*, and that he *will*, and that 'tis *fit he ſhould* raiſe up our Moulder'd Bodies; There is but *one* thing more remaining which Fleſh and Blood can *deſire*, whereby to eſtabliſh *a full Aſſurance*; to wit an *Abſolute Neceſſity*, not only that it *may* be, but over and above that ſo it *muſt* be. And that the *freeſt* of all *Agents* hath been pleas'd to put himſelf under an *Abſolute Neceſſity*, may appear even from hence; that he hath given us ſuch a *Promiſe*, as makes the thing promiſed to become a *due Debt*. For He hath enter'd into a *Covenant*; and put himſelf under an *Obligation*. He hath ſet his *Seal* to it, even the blood of the new Teſtament. He hath committed it to *writing*; and that in two diſtinct *Teſtaments*; the *Old*, and *New*. It is recorded in the *Old* by two Authentick and *publick Notaries*, *Iſaiah*, and *Daniel*; firſt by *Iſaiah*;

Iſa. 26. 19. *Thy Dead men ſhall live, together with my dead body ſhall they ariſe; awake, and ſing ye that*

Dan. 12. 2. *dwell in Duſt.* Next by *Daniel*; *They that ſleep in the Duſt of the Earth ſhall awake; ſome to everlaſting life; ſome to ſhame, and everlaſting*

Confuſion.

Confuſion. Thus by *Writing* in the *old* Teſtament; and thús in the *New* by word of *Mouth.* For from our Saviour's own *Mouth* Theſe words were taken; *All that are in the Graves* Joh. 5. 29. *ſhall hear his Voice, and come forth:* And this is recorded by St. *John*, an authentick *Notary of Heaven.* Now becauſe *it is impoſſible for God to lye*; therefore his giving us a *Promiſe*, is the binding of himſelf to a full *Performance.* For if the Promiſe is *abſolute*, it muſt be *abſolutely* performed. And if *conditional*, it muſt as certainly be performed upon the performance of the *Conditions* on which the promiſe was made; as if it were made *without* condition. And ſeeing it was his good pleaſure, to put himſelf under an *Obligation*; He not only *may*, but *muſt* diſcharge it. ἀπεκδεχόμεθα, we expect it. We ſeize on Bliſs by a *Prolepſis.* We take it for granted. Our Eyes and Hearts are ſet upon it. I will not ſay in *this* ſenſe, what was ſaid by our Saviour in quite another, *The Kingdom of* Matth. 11. 10. *Heaven ſuffereth violence, and the Violent take it by force*; but this I will ſay, without immodeſty, or ſcruple; that through Faith which is *the Subſtance of things hoped for*, our Dependances and Hopes *take hold* of Heaven. ἐξ οὗ Σωτῆρα, from whence *we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our*

Vile

Vile Body, that it may be faſhioned like unto his glorious Body.

§. 9. And ſo I paſs from *the Agent* to conſider of *the Subject* on which he *acts:* to conſider it (I ſay) not ſimply in it ſelf, but in conjunction with its two *Terms*; *à quo*, and *ad quem*, from which, and to which, our Body is to be *changed*. The Term *from* which, is a ſtate of *Vileneſs*; the Term *to* which, is a ſtate of *Glory*. We have them Both expreſſed plainly in the two clauſes of the Text; *He ſhall change our vile Body*, there's the firſt: and faſhion it like to his *Glorious* Body; there's the ſecond. And firſt let us conſider it in its *Nadir* (as I may ſay,) or its *Hypogeum*; in the ſtate of its *vileneſs*, or *Humiliation:* that our deep conſideration of what it *is*, may make us piouſly *Ambitious* of what it *ſhall* be.

§. 10. Our Body is Vile, and Contemptible, in *Six* reſpects. Firſt in reſpect of its *Original*; For it was *taken out of the Ground:* and ſo was the Daughter of the ſame *Dirt*, into which was firſt *breathed the Breath of life. Thoſe walls of Mudd* which keep up our *Cottages* and our *Barns*, are exceedingly near *of kin* to the moſt *delicate* of our *Bodies:* they being deſcended of the ſame *Parent*; tho' not indued with the ſame *Power*. The Duſt we *ſhake from off our*

Gen. 3. 19.

Gen. 2. 7.

Feet

Feet with the greateſt ſcorn, may juſtly flie into our *Faces*; and plead equality of Extraction with All that ſcorns it. 'Tis true indeed we have a *Treaſure*; But we have it (ſaith our Apoſtle) *in Earthen Veſſels.* Which Earthen Veſſels are derived from no higher Principle; (that is) They are made of no better ſtuff, than the *Pitchers* which are deſign'd for the moſt deſpicable Employments. Tho' in regard of our *Immodeſty* our *Foreheads* may be of *Braſs*; and tho' our *Hearts* may be of *Iron*, in regard of our *Obduration*; and tho' in regard of our *Inhumanity*, our Bowels may be of *ſteel*; yet in regard of our *Original*, our *Feet* (like *Dagon*'s) are of *Clay:* and, like *Dagon*, they are as liable to fall in pieces. The *Top* of our Building is but *Rottenneſs*; and our *Foundation is in the Duſt.* We may fitly ſit down with *Job*, on the *noyſom Dunghill*; and ſay to *Corruption*, *Thou art our Father*; *to the Worm*, *thou art our Mother*; to *Putrefaction*, thou art our *Siſter*; and to the *Mire*, thou art our *Niece.* 2 Cor. 4. 8. Job 17. 14.

§.11. Next, the *Body* of Man is *vile*, in reſpect of the means of its *Derivation:* as being polluted in its *Birth*, and *Conception* too. It has a certain degree of *Vileneſs*, which cannot *lawfully* be *expreſs't*, unleſs it be by a *Concealment*; (as *Sem* went backwards, and caſt a Mantle

upon his Father;) for even *This* is a kind of Expreſſion too; becauſe the modeſty of our *Silence* imports the *Vileneſs* to be ſo great, that 'tis *ſhameful* to diſcover *how great* it is. 'Tis but agreeable then to reaſon, that we ſhould All be born *weeping*; and not arrive without *Crying*, at a *Valley of Tears*; for that our *Souls* are *embarqu'd* in ſo vile a *Bottom*, in ſo turbulent a *Veſſel*, as makes our *life* to be ſubjected to *Storms* and *Tempeſts:* Which yet would not be, were it not that our *Souls* have ſuch a confinement unto our *Bodies*. For we are *born to ſuch Troubles* of Storm and Tempeſt, (even as naturally ſays *Job*) *as the ſparks fly upwards*; and were it not for the *Body*, we could no more be *born*, than *ſee Corruption*. In which reſpect alſo it is a *Vile* Body.

§. 12. Again, the Body of Man is Vile, in reſpect of its *Duration*; which is exceedingly uncertain, as well as *ſhort*. *Short* it is even by *Nature*; for *as ſoon as we are Born, we preſently draw towards our End*. And how many ways are there, whereby to fruſtrate the *Intentions* and *Ends* of Nature? How many are there in the World whoſe very *Alpha* is their *Omega*? How many who have their *Exit*, before their *Entrance* into the Theatre? who are not born till after their Burial, in the Sepulchre of the Womb

Womb wherein they draw their firſt Breath? How many come *into* the world, (as *Cato* did into the *Theatre*,) as 'twere on purpoſe to go *out* of it? And even to *us*, who live *longeſt*, (as weary of the *world*, as the world of *us*,) the term of life is ſo *uncertain*; that our Souls have not a *Leaſe*, but are *Tenants at Will* unto our Bodies; Apt to be turn'd out of their Tenements, at very *little* or *no warning:* even at what hour ſoever our *Landlord* pleaſeth. A Term ſo *ſecret*, and ſo *uncertain*, that tho' we *know* it to be *ſhort*, and *to fade away ſuddenly like the Graſs*, (as the Pſalmiſt ſpeaks,) yet we know not *how* ſhort it is. For hence we pray that *God will teach us how to number our days; that he will certifie and inform us, how much or how little we have to live.* Hence it is we pray ſo often, (by the Appointment of our Church,) againſt *ſudden Death:* that ſo we may *feel* our ſelves dying, and not be taken by a *Surprize:* and that at what time ſoever our Judge ſhall ſerve us with an Arreſt, he may find us well provided and duly preparing to receive him; that he may find us upon our knees; in the Exerciſe of our Faith, and the Act of Prayer. And is not That a *Vile* Body, which makes us liable to an *uncertain* and *ſudden Death?* Pſa. 90. 3. & 12;

§.13. Fourthly, 'tis a *Vile Body*, in reſpect of

the *Diſeaſes*; (to wit the Anguiſh of ſome, and the loathſomneſs of others,) which are naturally born and bred within us. For (not to inſiſt on ſuch Diſeaſes as are the *Meazles*, and the *Pox*, *Eryſipelas's* and *Oedema's*, *Carbuncles* and *Cancers*, *Biles* and *putrefying Sores*,) There is not an Artery, or a Vein, which is not a room in Nature's Work-houſe, (νοσωδες ἐργαστήριον was *Plato*'s word for it,) wherein our *Humours* (like ſo many *Cyclopſes*) are forgeing Inſtruments of Mortality; *Such* Inſtruments of Mortality, as every moment of our lives are able to carry us into our Graves. An ordinary *Apoplexy*, or *Epilepſie*, a little *Impoſtume* in the Brain, or but a *Riſing of the Lights*, (which is as ſudden, and as ſurpriſing, as either of them,) is as ſufficient as a Blunderbuſs, to kill a Man of ſound Health; and to lodge him *ex tempore* in *Heaven*, or *Hell*, even before he has the leiſure to cry for Mercy. And is not That a *Vile Body*, which makes a Man obnoxious to All the Miſeries upon Earth, and at laſt, without Warning, ſends him *poſſibly* to Hell?

§. 14. Fifthly, 'tis a *Vile Body*, in reſpect of its *Diſſolution*; wherein 'tis ſo much more noiſom than *other* Bodies, that it confeſſedly ſtands in need of a *deeper Burial*. For tho' 'tis ſaid, *a Live Dog is better than a Dead Lion*; yet the Body

Body of ſuch a Lion, and moſt *other* Bodies of other Beaſts, are good for ſomething when they are ſlain; and accordingly yield Mony, alive, or dead. Whereas the Dead Body of *man* is nothing but *Rottenneſs* and *Stench*; fitly kept under Ground, for fear the Air ſhould be *infected*, and ſo become unſafe to breath in. The *Worms indeed will feed ſweetly on it*, (*Job* 24.20.) But hardly any thing elſe will indure to *touch* it. And is not That a *Vile Body*, but for which we could not *dye*, much leſs be ſubject to *putrefaction?* Yes, but we are not yet arriv'd at the utmoſt Degree of the Body's *Vileneſs*. For in the *five reſpects* aforeſaid, the Body of Man is not *ſimply*, but *comparatively* Vile. And ſo is *Heaven*, which is God's *Throne*, in caſe we compare it with God *Himſelf*. The Stars of the Firmament are not Pure in *His ſight:* In which 'tis * ſaid the Flaming *Seraphim* did cover their *Faces*, and their *Feet*; The firſt importing their *fear* to *ſee* him, the ſecond their *ſhame* to be ſo much as *ſeen* by him. *Both* expreſſing, by an *Hebraiſm*, the *Abſolute* Glory of the Creator, and a *Comparative* kind of *Vileneſs* in all his Creatures. And therefore notwithſtanding what I have hitherto ſaid againſt it, the Body of Man is no otherwiſe, than *comparatively Vile*; It is not *abſolutely* ſo, becauſe it is of *God's making*.

* Iſa. 6. 2.

Gen. 1. 31. *making.* For *God ſaw every thing that he had made, and behold it was very Good.* But nothing is abſolutely *Vile*, which is *very good.* From whence it hitherto follows, that our *Engliſh* Tranſlation is too ſevere for the *Original.* It being There, Τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, not our *Vile* Body, but the Body of our *Humility*, or rather of our *Humiliation.* And therefore,

§. 15. Sixthly, as well to juſtifie our *Engliſh* Tranſlation, as to convince the *Body* of Man of its *Real Vileneſs*; we muſt conſider it as it is *ſullied* with the *leproſie of Sin.* For *That* is it which makes it filthier than *filthy Rags*; It's being put unto the *vileſt and filthieſt Uſes.* Our *Body* indeed is extreamly *Vile*, not as *God*, but as *We* have made it. As made by *God*, it is a *Temple*, or *Houſe of Prayer*; We are They who have made it a *Den of Thieves*; A Cage of unclean and filthy Birds; (I mean) of diſhonourable and vile Affections. What ſaid St. *Paul* to the *Corinthians? Know ye not that your Bodies are Temples of the Holy Ghoſt?* 'Tis true, the Body is a *Temple*, as to its primitive Deſignation; But ſo much of it is now imploy'd in *making Proviſion for the Fleſh*, (to fulfil the luſts thereof,) that there is hardly room left for *any Sacrifice*; excepting *That* only, which is ſtill *offer'd unto the Belly.* By too much eating, we pervert this primitive

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Temple into a Kitchen; by too much drinking, into a Cellar; by too much of Both into a Sink; by too much *Pride*, 'tis made a Theatre of *Vanity*; and by an exceſs of *Senſuality*, a very Charnel-houſe of *Luſt*. In a word, the Devil himſelf does never *lay ſiege* unto the *Soul*; He could not *out-wit* or *over-reach* us, did he not *plough with our Heifer*; And did he not *fight* with our *weapons*, He could not *hurt* us. So that the Members of our Bodies are truly *Vile*, in being yielded up *as Inſtruments of unrighteouſneſs unto Sin:* the word is ὅπλα ἀδικίας, not ſo properly the *Inſtruments*, as the *Weapons* of unrighteouſneſs. *Rom.* 6. 13. And this alone was the *Vileneſs*, to which the Body of our Saviour could not poſſibly be obnoxious. He could hunger, and thirſt, and weep, and bleed, and faint, and dye, and ſuffer all our Infirmities, *This one excepted.* This alone was that Vileneſs, for which St. *Paul* did beat, and buffet, and bring his Body into Subjection. This alone was that Vileneſs, by which the Body of the rich Glutton, however cloath'd *in fine linnen*, as well as *Purple*, became incomparably *fouler* than that of *Lazarus*; however apparel'd in noyſom *Sores*. In That *Parable* of our Saviour, the Body of *Lazarus*, full of Sores, was *clean* enough to be carried *by the Angels* of

of God into *Abraham's Bosom*; which yet was utterly inaccessible to that of *Dives*. The reason of which is very obvious. For no man living can be *really* (that is *morally*) defiled, by what is cast *upon* the Body; nor by what is put *into* it. *But Those things* (saith our Lord) *which proceed out of the mouth, and come forth from the Heart, Those are the things which defile a man*: Matt. 15. 18. *For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies*: And such as *These* are the Things, by which the *Body* is made *Vile*. (v. 19. & 20.) If *Poverty* in *France* may be called by a Proverb *a kind of Leprosie*, because it is as much *shun'd*, as any Leprosie is, or can be; how much better may we say it touching the *Leprosie of Sin?* which, tho' it is not, yet it *ought* to be, much more loathed. And wherewith *if any Brother shall be infected* even to *Scandal*, we may not *sit with him at Meals*; 1 *Cor.* 5. 11. nor so much as *keep him company*; no nor bid him *God speed*, 2 *Thess.* 3. 14. And such was the Psalmist's Resolution; *I will not sit with vain Persons*; *I will not have Fellowship with the ungodly. He that telleth Lies shall not tarry in my Sight.* For as the great *Sin of Scandal* is like a *Pest*, so the *Scandalous Sinner* is like a *Pest-house*; not to be *touch't* with a pair of

of Tongs; and hardly to be *ſeen* without an *Amulet*. He who is of a poor and a contrite Spirit, whoſe *Religion* does not ſtand in a *form of Godlineſs* without the *Power*, who *Viſits the Fatherleſs and Widows in their Affliction, and keeps himſelf unſpotted from the World*, has the *cleaneſt*, and the *pureſt*, and ſo the *beautifull'ſt* Body to be imagin'd. Whereas the Body of the moſt *delicate Corinthian Harlot* (ſuch as was the famous *Lais*,) how lovely ſoever it may appear to a carnal Eye, is nothing better than a *putrid*, tho' *painted Sepulchre*. That it appears to be ſo beautiful, is but a Deception of the ſight. For He who cannot ſee rightly, having his *Eyes* full of *Dirt*, can much leſs do it, having his *Eyes* full of *Adultery*.

§.16. Now by how much the *Viler* the Body of Man is, (in this chief Notion of the word *Vile*,) the fitter 'tis to become *fewel for the unclean fire of Hell*; which, as it never *conſumes*, ſo it never *purifies*. And therefore *ſuch* a Vile Body ſhall only partake of a *Reſurrection*; not of that *Bleſſed Change* which here is promiſed in the Text. There is a very wide Difference between the *Twofold Reſurrection* in the fifth Chapter of St. *John*, whereof the one is of *Life*, the other of *Damnation*. The *Vileſt Body* is good enough, to be caſt into a *Lake*

of fire and brimſtone: But to be qualified and fitted for an Inhabitant of Heaven; 'tis plain the Body muſt be *changed,* as well as *rais'd.* It muſt be *changed in ſuch a manner,* as to have nothing at all left of its former *Vileneſs.* It muſt be *changed* ſo far forth, as to be perfectly *transfigur'd.* It muſt be *transfigur'd* in ſuch a manner, as to be *faſhioned* or conformed to the *Body* of Chriſt: and *transfigur'd* in ſuch a *meaſure,* as to reſemble *Chriſt's* Body in *point* of *Glory:* Not as it came unto the Earth, but as it *aſcended* into *Heaven.* That is the *Terminus ad quem,* the utmoſt Point of Perfection, into which our Vile Body ſhall be Transferr'd; and deſerves to be the Subject of our laſt Conſideration.

Μετασχηματίσει τῆς ταπεινώσεως εἰς τὸ γενέσθαι σύμμορφον τῷ σώματι τῆς δόξης.

He ſhall change our Vile Body, that it may be faſhioned like unto his glorious Body: (ſo the *Engliſh:*) or He ſhall *transfigure* the Body of our *Humiliation,* to be made *faſhionable* or *conformable* unto the *Body* of his *Glory:* (ſo the *Greek.*)

CHAP.

CHAP. IV.

Touching the Terminus ad Quem *of the Reſurrection.*

§. 1. THough *difficult* Subjects are ſeldom *pleaſant*; yet the ſtate of our Bodies from after the Time of their being glorified, muſt needs be matter of as *pleaſant*, as 'tis of *difficult* Conſideration. The Conſideration muſt needs be *pleaſant*, becauſe 'tis a kind of *Preposſeſſion* of Things *Inviſible*, and *future*: It does accelerate our Happineſs; It *anticipates*, and *attracts*, and *draws* Heaven towards us; as 'twere *Anticipates* the Performance of the Rich Promiſes of the Goſpel; God alone knows *how long*, before they can poſſibly be accompliſh'd. The very *ſhadow* of *Real* Happineſs yields a Man pleaſure for a *Seaſon*. And 'tis a *ſhadow* at leaſt of Happineſs, to *paſs by* Heaven in a *Dream*; much more is it to *inſiſt*, and *dwell* upon it by *Contemplation*. If every *Grain* of pure *Gold*, and every *ſtricture* of perfect *Diamond*, may be thought not unworthy of our Conſideration; How much more may each *Glimpſe* of the *Glory of God?* The utmoſt Beauty in the Beſt *Creature*, is *the Beauty of Holineſs*: Which yet is but a *faint Ray*, or *humble Deri-*

vative of *God's*; and every *Flaſh* of *God's* Beauty, is more to be valued than all the World. It put St.*Paul* into ſuch a Trance; that He knew not whether his Soul was *in*, or *out* of his Body, 2 *Cor.*12.2. He was ſo abſolutely ecſtatical, and as it were *out of Himſelf*, that he ſeemed unto himſelf *caught up into Paradiſe*, (v.4.) He was ſo *giddy* as 'twere with Happineſs; as that it made him *divinely Mad*. *Mad* I am bold to ſay he was, as authorized by Himſelf, and his own Expreſſion. He tells us he was not *ſui Compos*; he could not ſay he was *Himſelf*. But yet he was *divinely* ſuch, (*aſtro quodam divino percitus*,)becauſe he was able to ſay for certain, (as ſoon as he came toHimſelf again,)that when he was *not Himſelf*,he was wholly *Chriſt's*. And when he was *beſide himſelf*,it was becauſe he was *in Chriſt*.Thence he ſpake of Himſelf,as of quite *Another Creature*.*I knew a man*(ſays he)*in Chriſt,about* 14.*years ago*,(*whether in the Body, or out of the Body,I cannot tell,God knows*;)Not a man *in Himſelf*,but a man *in Chriſt: or tranſported in a Viſion by the Spirit of Chriſt*. For this I take to be the meaning of That Expreſſion. And the rather do I ſo take it, becauſe of what is ſaid in the *firſt* Verſe of that Chapter. *It is not expedient for me to glory. I will come to Viſions and Revelations of the Lord.* To meditate *deeply* upon Heaven,

Heaven, and on the raviſhing *Manſions* prepared for us, (in That *Houſe* of our Father which is in Heaven,) is to try before-hand, and to make an Eſſay, *what it is to be throughly Happy*: and what it was for St. *Paul*, to have been *caſt into a Trance*. To have been *ſnatch't*, or *caught up* into what he calls *Paradiſe*. (*Paradiſe* in one place, *v.* 4. and the *third Heaven* in another, *v.* 2.) As when a Man intends a Voyage to *Spain*, or *Italy*, or any other *foreign part*, which he longs to ſee, he finds it matter of Satisfaction, firſt to be travelling thither in *Maps*, and in many delicious *meditations*; loves to be *reading*, and *diſcourſing*, and *thinking* of it; goes all over it in his *Wiſhes*; prepoſſeſſeth it in his *Hopes*; and makes it *Preſent* unto himſelf in his *Contemplations*; ſo with a greater force of reaſon, It is to every Real Chriſtian the greateſt Happineſs upon Earth, to be able to *Think* himſelf to Heaven; to *gaze* upon God with the *Eye and Teleſcope of Faith*; as 'tis the *Evidence of things not ſeen*; πόρρωθεν ἀσπασάσθαι, (as 'tis ſaid of the Patriarchs,) *to embrace him from a far off*, in the *Arms* of *Hope*, and *Expectation*. For *Us* to *remember him in our Beds, and think upon him when we are waking*, (as *David* ſpeaks;) for our *Spirits to thirſt*, and for our *Fleſh to long after him*; yea for *our Souls to hang upon him*, (All which are the Expreſſions of the 63. Pſalm,)

Act. 22. 6, 7, 17.

Heb. 11. 13.

Pſal. 63. 2, 7, 9.

63. Pſalm,) as it were *cleaving* to him in love, and *holding him faſt* with divine Affection; what elſe can This be, but even *to go out of our ſelves?* to be *ſnatch'd* or *caught up* (with St. *Paul*) into *Paradiſe?* For where can any Man more properly be ſaid to be, than in the proper *place of his Converſation?* and St. *Paul* ſays expreſly, in the next Verſe before my Text, *Our Converſation is in Heaven; from whence we look for the Saviour, the Lord Jeſus Chriſt.* It muſt be therefore a great Acceſſion unto the faint meaſure of Happineſs which now we have, to be profoundly made ſenſible of the full meaſure of Happineſs which here we hope for. Men eſteem themſelves Rich in a good degree, when, though at *preſent* they have but *little*, they have yet the *Reverſion* of great Revenues. And as 'tis an honour to our Bodies in their preſent ſtate of *Vileneſs*, that they are capable of a *Change*, or a *Glorification*; ſo we *diſpel* the *black Vapours* which may ariſe from our *Thinking* on what we *Are*, by our moſt ſerious *Apprehenſion* of what we *ſhall* be.

§.2. But, as the ſtate of our *Bodies* from after the time of their being *Glorified*, is to every faithful Chriſtian a matter of *Pleaſant* Conſideration; ſo is its *pleaſantneſs* much *abated* by the *Difficulty* we find in our Thoughts about it.

For

For St. *John* tells us expreſly, that tho' *we are Now the Sons of God; It doth not yet appear what we ſhall be. This indeed* (ſaith He) *we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.* We know already *in Theſi*, we ſhall be *like* him; (that's true enough;) But *in Hypotheſi*, *what it is* to be like him; or *how far forth* we ſhall be like him; is a thing *we know not.* We know that *when Chriſt who is our life ſhall appear, we alſo ſhall appear with him in Glory: Col.*3.4. When we ſhall come to be *uncloathed*, to *be cloathed upon with an houſe from heaven*, we know our *Souls* ſhall be *apparell'd* with *new-faſhion'd Bodies*; and that the *faſhion* of our Bodies ſhall be the ſame that is *worn* by *Chriſt*; who ſhall *change our Vile* Bodies, and *faſhion* them like unto his *Glorious Body.* But for the *Nature* and *Degree* of the Glory of Chriſt's Body, That remains a δυσνόητον, a difficult thing to be underſtood; or rather not ſo *difficult*, as *incomprehenſible.* Our Recourſe in This caſe muſt be to rational *Conjectures*; and thoſe Conjectures are to be made by what we find in God's Word of the *Body* of *Chriſt.* (Not from *Ariſtotle*, or *Plato*, or meerly human Reaſon;) For ſuch as is, in point of Quality, the *Body* of *His* Glory; ſuch the word of God has promiſed ſhall be *our own.* And be-

1 Joh. 3. 2.

cauſe

cauſe oppoſites put together do help to illuſtrate one another, let us conſider the *Body of Chriſt* in the loweſt pitch of its *Abaſement*, and obſerve in what meaſure 'twas glorious *Then*; before we judg of the ſame in its *Exaltation*. For,

§.3. During the Time of His *Mortality*, (whilſt yet *he emptied himſelf of Glory*,) his Body was *Glorious* in This reſpect, that indeed *it was full* ★ *of Grace*. For Grace is the Preamble of Glory; the Life of Grace is a *Preface* or *Introduction* to That of Glory. *When the Word was made Fleſh, and dwelt among us*; his Fleſh in *This* reſpect was *glorious*, that it was pure, and ſpotleſs, and as immaculate as *a* ★ *Lamb*: yes and in this reſpect alſo, that it was able to work wonders; as being ſometimes *Inviſible*; ſometimes walking upon the Sea; ſometimes curing the moſt inveterate Diſeaſes, ſometimes raiſing up the Dead; ſometimes over-ruling and caſting out Devils; once communicating Vertue to the *Hem of his Garment*; which when a Woman had but touch't, He found that *Vertue* was gone out of him; and *ſhe was healed in that very Inſtant*. Let us go but a ſtep higher, I mean to *Mount Tabor*; and we ſhall find him *Transfigur'd* in ſuch a manner, *that his Face did ſhine as the Sun, and his very Raiment was white as the light*. Let us advance higher yet, from Mount *Tabor* unto Mount

* Joh. 1. 14.

* Verſ. 36.

Matt. 9. 20.

Matt. 17. 2.

Mount *Sion*; where (*having purged our Sins*) He ſate down on the right *hand of the Majeſty on high*; and there (if we can) let us imagin, how *bright* his Body muſt needs be, who Himſelf is *the Brightneſs of his Father's Glory, and the expreſs Image of his Perſon.* Here it may therefore be fitly argued *à Minori ad Majus*, If his *Body* was ſo *Glorious* whilſt here upon Earth, whilſt he was yet but in his *Nadir*, his ſtate of *Exinanition*; what muſt the *Glory* of it be in his *Apogæum*? now that his Body is in its *Zenith*, the utmoſt pitch of its ſublimity? To ſay *it ſhines as the Sun*, is a poor Expreſſion; for ſo it did on Mount *Tabor*. To ſpeak it glorious as the *light*, is at leaſt as ſhort, and an arrant *Meioſis*; for ſo was the *Garment* of his Body upon the very ſame Mount. It muſt content us therefore to ſay, (with St. *Paul* to the *Corinthians*,) that *now we know but in part*; only This is our Comfort, that *when That which is perfect is come, then that which is in part ſhall be done away.* Heb. 1. 3. 1 Cor. 13. 9, 10.

§.4. Come we now in the next place from our *Lord's* Body, unto *our own.* Which that 'twill certainly be *transfigur'd*, as well as *rais'd*, is told us expreſly in This Text, and deducible from the words wherewith St. *John* declares his *VISION.* *I ſaw* (ſaith He) *a new Heaven, and a new Earth:* (Rev. 21. 1.) *and he who ſate upon the Throne, ſaid, Behold, I make all things new.* (v. 5.) Nor can we

think that *our Bodies* ſhall alone remain *Old*, when *all things elſe* are made *New*, both Heaven, and Earth. No, they ſhall be ſo *renew'd*, and in a manner ſo amazing, that being *ſown in Corruption, they ſhall be raiſed in Incorruption*; *being ſown in Diſhonour, they ſhall be raiſed again in Glory*; *being ſown here in weakneſs, they ſhall be raiſed again in Power*; and being but *Natural* Bodies *Now*, they
1 Cor. 15. 43,44,53. ſhall be then *Spiritualiz'd*. In a word, *This Corruptible muſt put on Incorruption*; *and this Mortal muſt put on Immortality*. And this we are told by
*2 Cor. 12. 2, 4. That Apoſtle, who was *caught up to the* ★ *Third Heaven:* Nay, we are told farther yet, *By the only*
Mat. 13. 43. Dan. 12. 3. *begotten of the Father, who came from Heaven, that the Righteous* (in That Day) *ſhall ſhine forth as the Sun in the Kingdom of their Father*. As the Sun in point of *Quality*; but far *more* glorious in *Degree*. For the Sun which is at preſent ſo far advanced over our Heads, will *then* be dignified enough, in being as far under our Feet. The Light St. *Paul* ſaw on *Earth*, was *above* the brightneſs of the Sun; not only *equall'd*, but *excell'd* it, *Act.* 26. 13. What then would he have ſeen, had he been in *Heaven?* when we hereafter ſhall have heard the beatifick Invitation of God the Son, [*Come ye bleſſed of my Father, inherit the Kingdom prepared for you, enter ye into the Joy of your Lord,*] we ſhall *look down* upon the *Sun*, as a Thing *below*

low us; and below us in *luſtre*, as well as *Place*. For we ſhall ſee *the Face of God*; and whilſt we *ſee*, we ſhall be *like* him. This is Glory in its Altitude, for the Righteous man to ſhine like the *Sun of Righteouſneſs*; in compariſon with whom, the *Created Sun of Nature*, is but as *Sackcloth*. And here again we may argue *à minori ad majus*, If the *Face* even of *Moſes* did ſo exceedingly ſhine forth by ſeeing God in Mount *Sinai*, that He was fain to wear a *Veil* when he went again down to his people *Iſrael*; and if the Face of St. *Stephen* (even in the Eyes of his bitter Enemies) was like the Face of *an Angel*, before *he ſaw the Heavens opened, and Jeſus ſtanding on the right hand of God*; How much more ſhall *we* ſhine, (on a ſuppoſal of our being Sons of God,) when we ſhall *drink of His Fulneſs*, to whom the *Sun* in the Firmament is but a *ſhadow?* Even a *Candle* in a dark Night is ſo *glorious a Body*, as to make in ſome meaſure a kind of *Artificial Day*, whilſt it *illuſtrates* the *Medium* through which we *ſee:* whereas the ſame Candle at *Noon*, when the Sun becomes *Vertical*, waxeth ſo Vile, and inſignificant, ſo far from *helping* us to *ſee*, that 'tis hardly ſo much as *ſeen*. So tho' the *Sun*, when he is *culminant*, does even *dazle* us with his brightneſs, whilſt we inhabit *Vile* Bodies, and our Foundation is in the *Duſt*, yet when our Bodies ſhall be made *heavenly*;

Act. 6. 15. & Ch. 7. v. 55, 58.

venly; when Chriſt ſhall *change* our vile Bodies, and *faſhion them like unto his glorious Body*; Then the *Sun* will gather *blackneſs*, and be in the nature of a *Cloud*. For ſo *dazling* is the Glory of the Lord God of Hoſts, to whatſoever Glory it is which is *leſs than Infinite*; that we may ſay with the Pſalmiſt in This Senſe alſo, *Clouds and Darkneſs are round about him*. So very far does the Creator out-ſhine his Creatures; that as ſhadows are to pictures, and Foils to Diamonds, and Clouds to the Sun, ſo the Sun, and the Moon, and All other Luminaries of Heaven, are but as *Clouds*, and thick *Miſts* in the ſight of *God*. *Clouds and darkneſs are round about him, tho' righteouſneſs and judgment are the habitation of his Seat*. We have it from St. *John* in his *Revelations*, that the Sun in God's preſence does ★ ceaſe to ſhine; after the manner of a Candle in the preſence of the Sun: Or rather as a Glow-worm does ceaſe to ſhine at Noon-day. Now *This we know* (ſaith St. *John*) ſuppoſing our ſelves the Sons of God, that *when he ſhall appear, we ſhall be like him*. And that for this reaſon, *becauſe we ſhall ſee him as He is*. And St. *Paul* to the ſame purpoſe: *Now we ſee through a Glaſs, darkly*; *But Then face to face: Now we know only in part*; *who then ſhall know, even as alſo we are known*.

★Rev.22.5.

1 Cor. 13. 12.

§.5. But what is the Reaſon of St. *John*'s Reaſon,

ſon, that *we ſhall be therefore like him, becauſe we ſhall ſee him as he Is?* The plain reaſon is, becauſe the *Reflexion* of his Beauty ſhall be *imprinted* upon our perſons, whilſt we *behold* him. For every Subject which is made capable, (as Then the Body of Man will be,) does receive the very Image of That which ſees it; as well as the Image of what it ſees. As for *Example*; or to ſpeak more exactly, for *Illuſtration*, (ſince *no Example* can be given of ſuch a Beatifick Viſion as now we ſpeak of;) when we look upon a Glaſs, which by being *Polite*, but not *tranſparent*, reflects the Image of our perſons, 'Tis called a *Looking-Glaſs* very fitly; becauſe in our *looking* upon *It*, It ſeems to be *looking* upon *Us* too. Face does ſo anſwer Face, in point of Motion, form, and figure; that exactly ſuch as we are, (whether fair, or foul,) even ſuch a True Glaſs will repreſent us. Yet every Glaſs is not a Mirroir: For we look through it, if pellucid; and if lucid but unpoliſh'd, we look upon it as on a *Wall*; or any other *Opaque Body*. But when there is quick-ſilver on one ſide, and poliſure on the other; Then to look upon the Glaſs, is to beget ones own *likeneſs* by its Reflexion. The like to which may be ſaid (and perhaps with greater fitneſs) of the Sun ſhining upon a River; which being clear, and deep enough, becomes as a Looking-Glaſs to the Sun. The

Sun,

Sun, if he had Eyes, might ſee his *Face* in that River; I mean the Reflexion, or Image of it.

§.6. Apply we This now (with fear and reverence, and as far as lawfully we may,) to the Caſe in hand. When God Almighty ſhall appear after the general Reſurrection, and we together with Him in Glory; we ſhall not be able to look on God, without his looking upon us too; For ſo whoſoever eyes the Sun, muſt have the Sun in his eye; and ſo we may be to one another, at once the Object, and Agent too. As when any two Men do mutually gaze on each others eyes, they do project each others Face to and fro at the ſame Inſtant. Now our Perſons in Heaven will be ſo poliſhed, (*when this Corruptible ſhall have put on Incorruption,*) that we ſhall be in reſpect of *God*, what Looking-Glaſſes are in reſpect of *Us*; we receiving *his* likeneſs, as they do *ours*. We reflecting His *Beauty*, as they do our *wants* of it. We ſhall be Mirroirs exactly made; a kind of Looking-glaſſes with Eyes; whilſt by *ſeeing* as we are *ſeen*, and *repreſenting* the *Image* of what we *ſee*, we ſhall therefore be *like* unto God himſelf, becauſe *we ſhall ſee him as he Is*. This is what I have to ſay of St. *John*'s Expreſſion.

§.7. But if to *look* upon God, is to be *like* him, (ſome may tacitly here object,) not only *We*, but *All things elſe* ſhall be like him, on which his Glory

Glory ſhall be objected. To which I anſwer, *it does not follow:* For every object is not capable of Reflexion. Diaphanous Bodies (as the Air) do not terminate, but tranſmit our Rayes. Nor is every Reflexion of the ſame *Nature*, or *Degree*. For tho' the Beams of the Sun may be reflected from a *Dunghill*; they cannot be *ſo*, as from a *Diamond*. The more excellent the object, the more of Glory it will receive. Here our Eyes are but *earthy*; and tho' *Refined* earth indeed, yet they are but *once refined*: And by reaſon of that, (we being now drawn to the Dregs of Nature,) we cannot well *look* upon the *Sun*, unleſs it be through a *Veil*. Much leſs are we able to ſee the *Glory of God*, without the Ruin of the Organ by which we ſee. This the *Heathens* repreſented by the Imaginary meeting of *Jupiter* and *Semele*. But *we* are taught more exactly by the ſtupendous (tho' Real) Interview, of *God* and *Moſes*. *I beſeech thee* (ſaid *Moſes* to God himſelf) *ſhew me thy Glory*. To whom God anſwer'd, *Thou canſt not ſee my Face; for there ſhall no man ſee my Face and live. When my Glory paſſeth by, I will put thee in a Cleft of the Rock, and I will cover thee with my Hand whilſt I paſs by. And I will take away my hand, and thou ſhalt ſee my Back-parts, but my Face ſhall not be ſeen.* A paſſage of Scripture, which ſtands in great need of an Explication, as being wholly ſpoken

Exod. 33. 18.

ſpoken by the figure *Anthropopathia*; wherein the *Face of Jehovah* imports the *Cauſes and Reaſons* of God's diſpenſing his Benefits and Bleſſings to us; and theſe are known to *God only*. But the *Back-parts* ſeem to ſignifie the *Bleſſings and Benefits Themſelves*, whereby we *ſee* Him, who is *Inviſible*, in his *effects*. (as *the Heavens declare the Glory of God, and the Firmament ſheweth his handy-work.*) Nor do we *ſee* only and *hear* of his wonderous works, but do every day *taſte* of his Goodneſs to us. 'Tis the expreſſion of Holy *David*, ſpeaking of God in his Effects to the Sons of Men. We ſee our Bodies are *here* ſo vile, that our Faculties are deſtroyable by the Tranſcendency of their Objects. And tho' we hope to *live* hereafter *by ſeeing* God; yet whilſt we are groveling here below, *'tis Death to ſee him.*

§. 8. From hence we may make a good conjecture, how far our Bodies muſt be *changed* in the general Reſurrection, as well as *rais'd*. Our Eyes muſt be changed in ſuch a meaſure of ſtrength and Brightneſs, as to be able to ſee our Maker without a skreen, or a Partition. All our Organs muſt be proportion'd to the Tranſcendency of their objects, that the Exuberances of Glory may not be able to overcome them; and that the ſame, *in that Day*, may become a *Beatifick*, which would be *now* a *Deſtructive* Viſion.

A

A little wind (we all know) will *fill* the Sails of a little Boat; when a great deal will *over-turn* it. A little Doſe of the Grand *Elixir* will quicken a Man when he is dying; when the ſame *over-doſed* will but kill him with a Recovery. They ſay the Cataracts of *Nile*, which may be heard many Miles off, are much too loud to be heard at hand. They whom they deafen, cannot perceive ſuch unproportionable Noiſes. For *Senſibile ſupra ſenſorium tollit ſenſationem.* As when a Book of any writing is brought too near to a Man's eye, he is not able to read a Line. So a Competent Light does *refreſh* our eyes; when too much of it does but *annoy* them. The *Sun* is but a *dim* thing, in compariſon with its *Creator*; and yet it has a Brightneſs will ſtrike us blind: *Suntque oculis Tenebræ præ tanto Lumine obortæ.* Even Darkneſs is the Product of too much Light. And therefore our Eyes muſt needs receive ſuch an unſpeakable Alteration, when we come to appear face to face before God; as that we may *live*, and be made *happy*, by the *ſight* of That Glory, which now would *kill* us by being *ſeen.*

§. 9. Of the many momentous *Leſſons* which may be drawn from This Doctrine, let us content our ſelves with ſuch, as are *ſhort*, and *obvious.*

Firſt if our Bodies are here ſo *Vile*, as in ſeveral reſpects they have been made appear to be;

then let us not value them over-much; let us not love them over-dearly; let us not carry our ſelves towards them with over-much fondneſs and delectation. Let us not hate our own fleſh, nor yet be amorous of its features; or fooliſhly indulgent to its Deſires. Let us love it in ſuch a manner, as we are bound to love our *Children*; ſo far forth as to *correct* it, and keep it carefully in *Subjection*. Nothing can be *truer* than that of *Solomon*; and nothing more of uſe to our preſent purpoſe. *He that ſpareth his Rod, hateth his Child; But He that loveth him, chaſtizeth him betimes.* It is as much a Parent's Duty, to give his Child due *Correction*; as *Food*, and *Rayment*. The *later* being no more needful unto the *Being* of a Child, than the *former* to his *well Being*. For want of the former more eſpecially, the fruit of a Man's Body tends to the Ruin of a Man's Soul. Nor is he ſaid with more Truth to be the *Father* of his *Child*, than he is of his Child's *Deſtruction*. Is there any Ground ſo good, as to need no weeding? or will it bring forth Corn enough, without the Severity of the Plough? No, there's ſo *much* of a *Brute Beaſt*, in the beſt of Fleſh and Blood, by depraved Nature, as many times to ſtand in need of a very ſtrong *Bridle*; and as many times poſſibly of a very ſharp *Spur*. Now this Compariſon is to inform us, with what a *ſevere*, but *wholeſom* kind-

Pro. 13. 24.

kindneſs, we ought to love our own *fleſh* in its ſtate of *Vileneſs*; to make it capable and fit for a ſtate of *Glory:* We muſt ſtrictly watch over it; and keep it within an hourly Diſcipline. If we find it grows *Idle*; we muſt be *Taskmaſters* to it, and make it work for its living. If we find it *reluctant*, and loth to *labour*; we muſt feed it for a while with the Bread of *Scarceneſs*, and beget in it an *Appetite*, to make it capable of more. If we find it grows *wanton* with too good uſage; we muſt carry a *ſtrict hand* over it. We muſt take St. *Paul's Rod*, and ὑπωπιάζειν τὸ σῶμα, ſo beat the Body *black* and *blue*, (for that is the meaning of the word,) as to keep it *under*, and at *Command*. Whether by faſting, or watching, or other auſtere Adminiſtrations; as Reaſon ſhall dictate, and need require. As Vile a Body as it is, we muſt not let it want any thing, which we find by experience will do it good; whether it be for its *Incouragement*, or for the keeping of it in *Awe*. We muſt allow it its Times of *Pleaſure*, when we think it may tend to its greater *profit*; I mean to its *proficiency* in the doing *God Service*. As there is ſure to be a time when we muſt neceſſarily *puniſh*, ſo there *may* be a Time to *reward it* alſo. For tho' the Body of a Man is the *worſt Maſter in the world*; yet being well diſciplin'd, 'twill make a *very good Mule*; by patiently

bearing any Burden, which our heavenly Lord and Maſter ſhall lay upon it; whether it be the *Yoke*, or the *Croſs* of Chriſt. And therefore the Beaſt muſt have its Provender, that it may not *ſink* under its *Load*. But ſtill we muſt have it in our Remembrance; that God appointed the *Spirit* to be its *Rider*.

Ἡνίοχον γνώμην ϛήσας καθύπερθον ἀρίϛην,

As the College of *Pythagoreans* (however they were Heathens) were taught to teach us. We muſt not therefore, even for ſhame, permit the *Soul* to hold the *ſtirrup*, whilſt the *Vile Body* of our Affections (the τὸ τετραώροδον ἐν ἡμῖν, as *Ariſtotle* words it,) hath unworthily leave given it to mount the *Saddle*. 'Tis true the Fleſh muſt be kept as clean and ſweet, as it is poſſible; and nouriſhed for *labour*, tho' not for *Luſt*. But ſtill the *Coſt*, and the *Care*, muſt be proportioned unto its *Vileneſs*. The Back and Belly muſt not put us to unproportionable *Charges*; tho' the one muſt have *food*, and the other *rayment*. Having theſe two, *Let us therewith be content*, ſaith St. *Paul* to *Timothy*. The ſhorteſt way and the ſureſt to leſſen the *Vileneſs* of the Body, and withall to make it fit for a *glorious Change*, is both to *feed* it and to *cloath* it with the *Body of Chriſt*. Firſt to *feed* it. *For his Fleſh is meat indeed*, *Joh.*6.55. So ſaid he touching himſelf, who is himſelf *the Bread of*

1 Tim.9.8.

life

life which came down from Heaven. (v. 50.) Secondly to cloath it. *Put ye on the Lord Jesus Christ*; (said our Apostle to the Christians who dwelt at *Rome.*) *That is provision for the Spirit*; to *feed* upon Christ, is to *put him on.* But to *make any for the Flesh*, for the *fulfilling* of its *Lusts*, and the gratification of its Ambitions; is so to provide for the *Vile Body*, as to render it so much the *Viler.* Rom. 13. 14.

§.10. But pass we onwards from the first to the second Use of this Doctrin. For seeing whatsoever the Body *shall* be, It is at *present* exceeding *Vile*; we must not stand in *fear of Them who can destroy the Body only, but are not able to hurt the Soul.* We must only fear *Him, who is able to cast both Soul and Body into Hell.* It is not Vile only in This, that it was taken out of the Dust; and is a Nursery of Diseases; and fit for nothing after Death, unless to be cast unto the Dunghill; (if at least it is fit for That;) But it has a *Moral* Vileness; a filthy Leprosie of Sin; which makes it liable to the Death which is call'd *Damnation:* And who would care to be bereav'd of such a Despicable Body, as is not worthy the Preservation? or having a just Ground of Hope, that the Vile Body shall be *Changed*; and changed for the better in all respects; and so *ineffably*

for

for the better, as that we ſhall injoy an Impaſſibility of our *Senſes*; a * Spirituality of our members; an imperceptibility of our motions; an impeccability of our Affections; a ſtrange immenſity of our Knowledge; and an eternity of our Duration; Who would not ſay of his Deſtroyers, in caſe of Martyrdom for Chriſt, and the Chriſtian Faith; what *Socrates* ſaid heartily touching his *Anytus*, and *Melitus*; *Kill us they may, but they cannot hurt us?* Who would not be *contented*, with what St. *Paul* was *deſirous* of? *to be diſſolv'd, and to be with Chriſt?* Who would grumble or repine at his being *uncloath'd* on a good account, when St. Paul *groaned earneſtly*, to be *cloathed upon with an houſe from Heaven?* and when the later cannot be had, without the former? For *Death* is the *Door* to a Life of Glory. Immortality cannot *begin*, till this Life is *ended*. Nor is it ſaid by St. *John* in his Revelation, *Bleſſed are the Living*, who live in Plenty, and Pleaſure, and great Applauſe; But *Bleſſed are the Dead who die in the Lord.*------

* 1 Cor. 15. 43.

ἀποκτῖναι μὲν δύνανται, βλάψαι δὲ μή. *Arrian. Epict. l. 1. c. 29.*

Rev. 14. 13.

---------*ultima ſemper*
Expectanda dies eſto; dicique Beatus
Ante obitum Nemo, ſupremaq; funera debet.

There

There are ſo many things do happen between the Cup and the Lip, that no Man living can imagin what a Day may bring forth. Nor can he call his life happy, until he knows how he ſhall dye. Who would not then be contented *to ſowe in Tears*, upon condition of an aſſurance *to reap in Joy?* Who would not think it an eaſie Croſs, for a Chriſtian (whilſt he is here) *to go on his way weeping*, that he may *come again with Joy, and bring his ſheaves with him?* Who would not ſay with the Prophet *Jonah, it is better for me to dye than to live?* Jonah 4. 3. And with the Royal Eccleſiaſtes, *The Day of Death is more precious, than the day of ones Birth; It is better to go into the houſe of Mourning, than to abide in the houſe of Mirth; Sorrow is better than laughter; and better is the End of a thing, than the Beginning*; Eccleſ. 7. 1, 2, 3, 8. who (I ſay) would not cloſe with all Theſe Paradoxes in Scripture, whoſe *Converſation here is ſuch, as becomes the Goſpel?* Philip. 1. 27. And to which he knows is conſequent *a Crown of Righteouſneſs laid up?* That is the word of our Apoſtle, 2 *Tim.* 2. 8. λοιπὸν ἀπόκειται, *henceforth is laid up for me, &c. laid up ſafely*, as in a *Treaſury* of all good things; concerning which St. *Paul* ſaith, (with the Prophet *Eſa,*) *Eye hath not ſeen, nor Ear heard, neither hath the heart of man been ever able to conceive,* Iſai. 64. 4. Philip. 2. 9.

ceive, (and much leſs the *Tongue* to utter,) *the things which God hath prepared for Them that love him.* Who then would place his whole Felicity in a *Valley of Tears,* and in the miſerable Contentments of outward Senſe, like *Eſau* in the *old* Teſtament, and like *Dives* in the *New,* when with *Jacob,* and *Lazarus,* he may be lodged by the Angels in *Abraham's Boſom?* where *God ſhall wipe away all Tears from our Eyes*; where *Joy* will ſhew it ſelf in its *fulneſs*; and where *there will be pleaſures for evermore*; where *Jeſus Chriſt the faithful witneſs, the firſt begotten of the Dead, who hath loved us* and waſhed *us from our Sins in his own blood, ſhall make us all Kings and Prieſts unto God and his Father*; ſhall *cloath* us all in *white Robes*; and put his *Palmes into our hands*; and having ſwallow'd up Death in Victory, ſhall teach us to ſing an ἐπινίκιον, even a *New* ★ *Song* of Triumph, *Salvation unto our God*; *for thou waſt Slain, and haſt redeemed us to God, by thy blood. Bleſſing, honour, glory, and power, to him that liveth for ever and ever.*

Rev. 21. 4. Pſal. 16. 11.

Rev. 1. 6.

★ Rev. 5. 9, 13. & 7. 9, 10.

FINIS.